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AN

ESSAY

ON THE

SERVICE

OF THE

CHURCH OF ENGLAND,

CONSIDERED AS A

DAILY SERVICE.

WITH A VIEW OF REVIVING

A MORE GENERAL AND CONSTANT ATTENDANCE UPON IT.

BY WILLIAM BEST, D.D.

A NEW EDITION.

NOT SLOTHFUL IN BUSINESS; FERVENT IN SPIRIT; SERVING THE LORD. ROM. xii. 11.

LONDON:

PRINTED FOR F. AND C. RIVINGTON,

BOOKSELLERS TO THE

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

No 62, ST. PAUL'S CHURCH-YARD.

1794.



TO THE WORTHY

MEMBERS

OF THE VERY VENERABLE

Society for Promoting Chriſtian Knowledge.

MY CHRISTIAN BRETHREN,

IT having been our misfortune to ſee the day when, in a neighbouring deluded and diſtracted country, the ſentiments and practices of Atheiſts are avowed and applauded, and the very Being of a ſuperintending Providence has not only been called in queſtion, but publicly denied, it ſeems more than ordinarily requiſite, that we, who call ourſelves Chriſtians, and deſire to approve ourſelves ſuch in deed and in truth, ſhould embrace every proper opportunity of teſtifying the ſtedfaſtneſs of our faith, and the ſincerity of our profeſſion.

At what an eaſy expence of time and trouble this may be done, the following pages will fully declare. The Eſſay which in a ſomewhat different form preſents

ſents itſelf to your patronage, was drawn up more than half a century ago, by a very exemplary pariſh prieſt, Dr. *William Beſt*. Many copies of it have been diſtributed by the Society, but it has, for ſome time, been out of print. It was chiefly intended for the uſe and benefit of his own pariſhioners; and therefore had many local obſervations, which had an immediate reference to their ſituation and circumſtances. But it was alſo found to contain admonitions of general uſe, and of the higheſt importance. Theſe have been ſelected with care, and only altered ſo far as to render them more ſuitable to the nature of a general exhortation to the Members of the Church of England at large, than the familiar addreſs of a paſtor to his own congregation.

We are all equally included in the advice which is here offered: The higheſt orders of men and women in our Church, inſtead of being exempted from the exerciſe of daily public prayer by their exalted ſtation, are more loudly called upon than others to be conſtant in their obſervance of this duty. Many and great are the bleſſings which demand their thankful acknow-

acknowledgments; many and great are the temptations, to which their ſituation in the world expoſes them. It was admirable advice, and very comprehenſive; "In the day of proſperity *be afraid*; and in the day of adverſity *conſider*." A due regard to this admonition would induce perſons in *every* condition of life to comply with the requiſitions of this pious and uſeful Eſſay: He, who, in the time of *proſperity*, is afraid leſt he fall, will be inſtant in prayer to Him, who alone can enable him to ſtand: And he, who in the hour of his *adverſity*, is induced to conſider from whom the ſtroke cometh, will naturally betake himſelf to that Almighty Being, who by His Providence ordereth all things in heaven and earth; he will fly for comfort to that merciful and compaſſionate Father of all, who chaſteneth us only for our benefit, that He may bring us to Himſelf.

The public duties, which our Church particularly enjoins, are ſuch, as no condition of pre-eminence ought to induce us to decline, and ſuch as no ſituation, however low, and however occupied, is juſtified in diſregarding. The attendance on them, where there is a willing mind,

may be ſo contrived, as neither to interfere with neceſſary labour, nor with reaſonable amuſement.

It would not be difficult to point out to you the example of a *Perſonage*, who has a greater weight of duties, a greater burthen of cares, a greater variety of earthly concerns upon his mind, than any other individual amongſt us; who nevertheleſs ſuffers neither buſineſs nor any other avocation to prevent his *firſt* addreſſes to the Majeſty of Heaven, for pardon and peace; for grace and direction; for the welfare of his people; and for his own and others' preſent and future happineſs.—After this, let no excuſes be made for the neglect of our daily Service: Surely no plea of buſineſs or neceſſary hindrance could be ſo reaſonably urged, as where every ſuch plea is waved; every other conſideration being made to bend to a prevailing ſenſe of religious duty.

It is earneſtly hoped, that on a review of the following pages, they will be judged by our Society not leſs likely, than in their former ſtate, to promote the good purpoſe, for which this Eſſay was originally compoſed.

The

The inconsiderable alterations which the work has undergone have only been made with a view to render it more applicable to the present times, and to the critical situation in which we stand.

May the Divine Blessing accompany the use of it; that the Name of GOD may be hallowed; His Service may be frequented; the Christian Church may be edified; and the blissful employment of Saints and Angels may be begun on earth, to be continued throughout the ages of eternity in heaven.

I am,

My Christian Brethren,

your most obedient servant,

and faithful fellow-labourer,

June 24, 1794.

THE EDITOR.

AN

ESSAY

ON THE

SERVICE

OF THE

CHURCH OF ENGLAND,

CONSIDERED AS A

DAILY SERVICE.

ADDRESSED TO HER

MEMBERS,

More eſpecially thoſe reſiding in London and Weſtminſter, and all other Cities and Market-Towns.

THE duties of private and public Prayer naturally reſult from our conviction of the Being and Providence of God. With the *laſt* of theſe duties only, is my preſent concern: and no further am I concerned with it, than, as led by the deſign of this Addreſs, to enquire *how often* it is to be performed. An Addreſs is here made to the profeſſed members of the *eſtabliſhed Church*; and therefore it is highly reaſonable that *her* ſenſe of this matter ſhould meet with a ſpecial regard from them: what that is, appears from her

appointment of a *daily* Service; which, requiring a daily celebration from her Miniſters, muſt be conſtrued to imply the daily attendance of the People upon it. And that ſhe expects this, is plain, from the reaſon ſhe aſſigns for giving previous notice of the time for public worſhip *by the toll of a bell.* The reaſon, in the very words of the Rubric, is, *that the People may come to hear God's word, and to pray with the Miniſter.* And according to the *Order* for Morning and Evening Prayer, prefixed to the Service, ſuch prayer is to be daily *ſaid* and *uſed* throughout the year; the former of theſe words referring to the Miniſter, and the latter to the People.

Such is the proviſion made by our church for public devotion; a proviſion, upon which it may not be amiſs to make a general reflection or two, before I proceed farther upon my ſubject.

Firſt then, Hereby ſhe has ſhewn a due compliance with thoſe ſcripture-commands, that require us to be *inſtant* in prayer, to pray *without ceaſing*, and the like. Commands, which every member of the Church (ſo far as they relate to public worſhip) may fairly be ſaid to comply with, who is diligent in embracing the ſeveral opportunities with which *Authority* has furniſhed him of joining in it. For as the daily morning and evening ſacrifice amongſt the Jews, obtained the name of a *continual* ſacrifice, though

offered up but *twice* a day; by parity of reaſon, and with the ſame propriety, daily morning and evening prayer, our ſpiritual ſacrifice, deſerves the name of a *continual* ſervice. Agreeable to which conſtruction, what is ſaid of Cornelius, that he prayed to God *always*, may reaſonably be underſtood of his praying unto him at *every* return of the ſtated hour for it.

By this appointment, our Church reaches out to us opportunities of conſtantly offering our devotions in public to God; without giving up either our civil or our religious liberties; and without ſubjecting us to the temptations of a *monaſtic* life. So juſt a regard has ſhe preſerved for every thing good and commendable in the Romiſh worſhip: at the ſame time guarding againſt the ſuperſtitions and idolatries of it. She has provided us with the means of having an *united* converſation where we ought to have it, *daily* in heaven; without denying ourſelves a friendly intercourſe with our fellow-inhabitants of the earth. And to render it a *joint* and *rational ſervice*, ſhe has expreſsly required it to be performed in a *known* tongue.

No man therefore preſumes to charge the Church of England with neglecting to furniſh her members with ſufficient *opportunities* of ſerving God in the congregation. It were greatly to be wiſhed, theſe opportunities were to any tolerable degree embraced:

But alas! ſo far is this from being the caſe, that they are ſhamefully neglected; and perhaps no where more ſo, conſidering the numbers of their inhabitants, than *in great and populous cities and towns:* And that almoſt as much by one *ſex* as by the other; even by that ſex which may generally be allowed to have more leiſure to give attendance than the other; and yet both of them, I will venture to ſay, might find more than either of them gives. Indeed this abſence from the public worſhip, upon *week-days*, is become ſo great, that a ſtranger to our Church muſt be ready to conclude one of theſe two things; either that no ſuch appointment had ever been made by her for the devotions of her people, or that few of them knew any thing of it; ſince ſo few, even of the ſerious and well-diſpoſed part of them, ever attend upon it.—And yet ſurely there are none amongſt us profeſſing themſelves of *our communion*, ſo groſsly ignorant as not to know, that the Service of the Church of England is a DAILY Service.

What apology perſons of leiſure will make for this neglect, I cannot ſay; they are ſo *habituated* to it, that very ſeldom, I am afraid, do they ever think of it as any neglect of *duty:* An attendance many of them have never been uſed to whilſt young, and therefore it is not to be expected they ſhould uſe themſelves to it when grown up to riper years. Whereas had they been accuſtomed

to

to it from their youth, there would have been room to have expected ſuch a daily appearance in the houſe of God, as might have kept the *Order* of our Church ſomewhat in countenance at leaſt, though it ſhould not meet with a thorough compliance with it.

This neglect could not be ſo *general*, were men but duly watchful to lay hold of ſuch opportunities as *fairly offer* themſelves; ſuch opportunities, I mean, as are beſt ſuited to their worldly convenience, of which all in their turns have a reaſonable, if not an equal, ſhare.

Thus, for inſtance, at a time when neceſſary buſineſs may deprive *Maſters* of families of leiſure to attend; either the *Miſtreſſes*, or the *Relations*, or other members of the family, might find and make uſe of it: or, in caſe *Parents* cannot, without great hindrance to their domeſtic affairs, come conſtantly themſelves; ſurely they might ſupply their own occaſional abſence by the attendance of their *Children*; ſome at one time, and ſome at another.

And were this a ſettled practice in *pariſhes*, ſeldom would there be a celebration of the daily Service, either morning or evening, at which *one at leaſt* in every family would not be preſent. And as the bleſſing of God upon the *daily work* of families is reaſonably to be expected from the *daily devotions* of them; by means of this work,

and by means of these devotions, every individual member would contribute his *proportion* to the prosperity of the whole.

Again, surely *Masters* and *Mistresses* of *Schools*, of *Charity Schools* especially, might find leisure to attend with the *little ones* committed to their trust; for this end, chiefly, so committed; that they might receive from them a Christian education, and be early trained up under a sense of religion and virtue; which, if any thing, a due attendance upon the daily devotions has a direct tendency to promote.—Surely, persons of *no* worldly employments, or of such as admit of frequent intervals from them;—surely, persons in a manner past their labour, might find leisure for this attendance. Nay, considering the shortness of the time (little more than *half an hour*) usually taken up in the celebration either of the Morning or Evening Service, upon the week-days, one would think there should be but few instances, even amongst the most busy part of mankind, where a hindrance to business will deserve to be admitted as a justifiable reason for a general or a frequent absence.

Those that make a conscience (and, blessed be God, some few there are) of giving attendance, do not find it, I dare say, a hindrance to *their* worldly business; with them, business goes on more cheerfully, and in all probability more successfully, for it; a success which repays them amply for the expence of their time in the public service of God:

God: which being ſo laid out, in acknowledgment of their daily dependence upon Him, cannot but recommend them to his protection and providence.

And as there are opportunities of giving this attendance at *different* hours, and at *different* places; ſome more ſuitable than others to different perſons, according to the difference of their employments; leſs, much leſs, is to be ſaid in excuſe for the notorious neglect of them amongſt us.

It is, I think, on all hands agreed, that *public* devotions, though they are by no means to ſuperſede, are yet to be preferred to *private*, in caſe of any *interference* between them; more eſpecially where the former may be had with equal convenience with the latter. And there are, among many others, the following good reaſons for it:—As greater advantage, both to communities and to particular men, are to be expected from the former—as the benefit of them is reciprocal to the whole congregation—as God has promiſed to be more eſpecially preſent at them, and in a more plentiful manner to beſtow his bleſſing upon them—as greater emulation is promoted, and greater honour done to his name by the example of them, than can be done by the latter.

And here it deſerves our notice, that the devout Jews, when deprived of an opportunity of attending upon the public ſervice, took care nevertheleſs to pay their regard

to it, by conſtantly making the *ſtated hour* for it the ſtated hour for their private prayers: as if, by ſo doing, they meant to unite the private prayers of the *cloſet* with the public prayers of the *Temple*.

Indeed, as to perſons who ſeldom or never come to the public ſervice upon the Lord's day, it would be matter of ſurprize to ſee them at it on other days. And is it not alſo matter of ſurprize, that conſtant frequenters of it on that day, ſhould hardly ever appear at it on any other day? They will not ſurely ſay, they have no leiſure in a whole week, in a month, in a year, nay, in their whole lives, for it. Men of as great buſineſs as they, find this leiſure: and therefore buſineſs, though ſometimes a neceſſary, and always then a juſtifiable excuſe, can never yet be pleaded in juſtification of a *general*, much leſs of a *total* neglect.—And of ſuch we daily meet with numberleſs inſtances in great and populous cities; inſomuch that, to our reproach, we ſuffer *country* pariſhes to ſet, inſtead of receiving from us, examples of a better attendance than we give.—In *market* and other populous towns, ſuch a congregation is uſually to be met with, *two days* of the week at leaſt, as bears ſome proportion to the number of inhabitants: but this, I am afraid, is not the caſe in great cities, even though a particular ſervice (the *Litany*) be expreſsly appointed to be uſed upon them.

To

To what end, do we imagine, has our Church enjoined a ſervice for *every* day, throughout the year; or wherefore has ſhe made ſome of thoſe days ſolemn *Faſts*, and ſome of them ſolemn *Feaſts*, but out of a truly primitive zeal, to preſerve an habitual ſenſe of religion upon the minds of her people? And yet her people attend it no more upon *holy*, than upon *ordinary* or common days; ſo that all diſtinction of days, as to any religious obſervance of them, is in a manner ceaſed from amongſt us, except it be the Lord's day.—And really to this, ſo little is the regard paid, eſpecially by perſons of the higheſt and of the loweſt rank, that I could hardly prevail with myſelf to make *it* an exception to my general complaint.

Much leſs can I hope that any conſiderations made uſe of, to inforce an attendance upon the *daily* Service, will avail with men remarkable for an habitual profanation and abuſe of the *Chriſtian Sabbath*.

My utmoſt aim at preſent is to contribute towards reviving a more general and conſtant attendance upon it, by *good and ſerious* perſons; by perſons maintaining the public profeſſion of their religion upon the Lord's day, but yet conſtantly withdrawing themſelves from it on the week-days.

And to ſuch perſons, as having, it may be preſumed, from their regard for the Chriſtian Sabbath, a regard for the honour of

God, I beg leave to recommend a ſerious peruſal of the following ESSAY upon the DAILY SERVICE, wherein they may expect to meet, beſides *occaſional* matter,

I. With ſeveral weighty reaſons for a conſtant attendance upon it.

II. With reaſons, nevertheleſs, in certain caſes and circumſtances, for diſpenſing with this attendance.

III. With an account of advantages and good effects ariſing from it, where given.

IV. With an anſwer to the pleas, pretences, and excuſes of men, for not giving it.

I. And in order to induce good and ſerious Chriſtians to give their attendance, let them reflect with me upon the following *reaſons* for it.

1. What a demonſtration would it be to the world of a public ſpirit of devotion ſubſiſting among us! even ſuch a ſpirit, as might juſtly intitle this nation to the glorious character which God promiſes to beſtow (*Exod.* xix. 6.) upon his own peculiar people;—that *they ſhould be unto him an holy nation, a kingdom of prieſts.*

2. That as it is their duty to do every thing to his *glory*; can they do any thing more conducive to it, than by a daily public worſhip of Him?

3. That

3. That as it is their duty to let *their light shine before men*, can it any where shine more advantageously, than in the daily assemblies of his saints?

4. That as *devotion* is to the soul what *food* is to the body; by means of this attendance, it would in time become as habitual for a *parish* to partake of the daily service for the nurture and nourishment of their souls, as it is for every *family* in it, at stated times, to partake of food for the daily sustenance and refreshment of their bodies.

5. That *disuse* of public prayer (not less than of private) begets disinclination; and disinclination, at last, will end in aversion to it.

6. That a constant attendance keeps up our acquaintance with our *Liturgy*; and (from the *Lessons*, *Epistles* and *Gospels* read) with the Rule of our faith and practice; thereby preserving a *constant sense* of religion and virtue upon our minds.

7. That it serves as a daily check to the manifold *temptations* of the world; to which they that converse with it, without ever conversing by prayer with God, will of course fall a sacrifice.

8. That it serves as a *Week's Preparation* of us, for the more solemn discharge of the duties of the Lord's day.

9. That it tends to remove a popular objection of Papists against us; who are very apt to urge, That whilst we *pretend* to be *re-*

formed from the errors of their church, we ſuffer ourſelves, in point of public worſhip, to be far more remiſs than they. An objection, that can no other way be ſo effectually anſwered, as by a more general and conſtant attendance upon the daily ſervice.

And as the want of a Congregation is the only juſtifiable, ſo is it the only true reaſon, why we do not every where meet with a daily celebration of it in our *parochial* churches; in ſome of which it would be extremely difficult, if not impracticable, eſpecially in *country-villages*, to comply with her *Order* for it; and therefore to them, we conclude it was not intended to be given.

However, God be thanked, a due regard is ſtill had to it in many places amongſt us; at leaſt *ſo far*, that in them an *opportunity* is ſtill given of a daily attendance upon it—as in ſeveral churches in cities and towns—in our *Colleges*—in our *Cathedrals*—in our *Biſhops* palaces—and at the *Courts* of our Princes.

And greatly is it to be wiſhed, that the ſame regard was likewiſe ſtill had to it, in the houſes of our *Nobility*.—Many of them were once *religious* houſes; diſtinguiſhed, as for hoſpitality, ſo for piety, and for the celebration of the daily ſervice in them.

And it is the more to be wiſhed, on account of the great increaſe of the number of *great* mens' ſervants; who many times have no opportunity for public worſhip on the

the week-days, if upon the Lord's day; but what they meet with in their *maſters'* houſes; in which, if *Common Prayer* be not daily performed, (to perform which was the firſt intent of *domeſtic Chaplains*) and a due attendance upon it required, great immorality and licentiouſneſs, as well as great unfaithfulneſs, will in all probability be the conſequence, with reſpect to ſuch ſervants. *As for me and my houſe, we will ſerve the Lord*—was the pious reſolution of Joſhua, before all the people: not content with ſerving him *himſelf*, he took care that his *ſeveral dependents* ſhould ſerve him too.

Not unlike this was the inſtance which this nation once knew, in that Pattern of Religion to all Chriſtian Princes—*the royal Martyr*—of whom the noble Hiſtorian gives the following character: *That he was very punctual and regular in his devotions—that he was never known to enter upon his recreations or ſports, though never ſo early in the morning, before he had been at public Prayers: ſo that on hunting-days his Chaplains* (and I ſuppoſe his *Nobles* too) *were bound to a very early attendance.*

And though inſtances of a like pious zeal for the daily ſervice of our Church, are not, it is to be feared, at this day, very common amongſt us, in perſons of the firſt ſtation and rank; yet, bleſſed be God, we are not without ſome eminent examples of great and good, *great* becauſe *good*, men amongſt them,

remarkable

remarkable for their conſtant attendance on the daily devotions, and for requiring the like attendance upon them from all their *domeſtics*.

But to return from this digreſſion, to further reaſons for this attendance.

10. And here again, let good and ſerious Chriſtians aſk themſelves the queſtion, ſince the public worſhip is, and very properly, called—*a Service*—why the ſervice paid to God, is not to be as conſtant as the ſervice paid to men? eſpecially as that ſervice is, what no ſervices of men can pretend to be, *perfect freedom*?

11. That ſince they profeſs themſelves *members* of the Church, and by ſo profeſſing themſelves, own their obligation to obey all her juſt and reaſonable commands, one of which is her appointment of a ſervice for every day throughout the year; can they imagine that they anſwer her expectations herein, by attending no oftener, if ſo often, upon it, as *one* day in ſeven; and perhaps but one *part* of that one day in ſeven? as if the Evening and Morning ſervice were not equally parts of the daily ſervice, as the evening and the morning are equally parts of the ſame day.

12. That as this order of the *Church* is likewiſe enforced by the authority of the *State*; can they ſhew a diſregard to the one, without ſhewing at the ſame time a diſregard to the other? or can they be undutiful

ſons

ſons of the one, without being diſobedient ſubjects of the other?

13. That as our bleſſed Lord, by his attendance upon the daily Jewiſh ſervice, ſet his diſciples an example of daily public worſhip; and by virtue of this ſingle petition in the prayer compoſed by him for their joint uſe—*Give us* THIS DAY *our daily bread*—has directed them to a daily uſe, the uſe our Church makes of it, in the congregation: can any thing be more becoming them, than a compliance with his directions, or their following his ſteps?

14. Nay, is not the *ſubject matter* of the daily ſervice, the very prayers and praiſes that compoſe it, a ſtrong argument for a daily attendance upon it; being ſuch, as every man, every day of his life (not reaſonably hindered) ought to join in? There are not more, there are not leſs reaſons, for his doing this to-day than there were yeſterday, and will be again to-morrow.—Let men but carefully read the daily ſervice over, and they will ſoon be ſatisfied of the reaſonableneſs of what I ſay.—For, to take no notice of other parts of it, give me leave to aſk, Is there any thing in the *daily Confeſſion*—in *our Lord's Prayer*—in the *Creed*—in the daily Prayers for *Peace*, *Protection* and *Grace*—in the Prayers for *the King* and *Royal Family*—(daily proofs, by the way, of the *loyalty* of the Church of England)—in the Prayer for *Clergy* and *People*—for all *Eſtates* of

of men—in the *general Thankſgiving*—in the Prayer of St. *Chryſoſtom*—or in the *apoſtolical Bleſſing*—but what may and ought, with equal propriety and reaſon, to be uſed by them upon all, as upon any one day of their lives?

15. Eſpecially as by means of a due attendance upon the daily ſervice, provided it be *ſincere*, their ſouls are kept in an *habitual readineſs* to receive their ſummons, whenever ſent to call them out of their bodies, to join with Saints and Angels in the worſhip of God, in his immediate preſence.

And in truth, I know not in what other light we can ſet the daily ſervice, ſo likely to recommend it to the daily uſe of the pious and devout Chriſtian, as by thus repreſenting it to be, what in fact it is, *a daily preparation* of him for that ſervice in heaven, which when once begun, ſhall never have an end; when thoſe hours which the ſcripture calls *hours of prayer*—hours which we are too apt to think *long*, ſhall be lengthened, not into days, or months, or years, but into *endleſs* ages of devotion.

Then *private* prayer and private praiſes, (which ſome men, otherwiſe very good men, may content themſelves with here, to the neglect of the daily ſervice) ſhall be no more; but all ſhall be *public*—one univerſal *chorus*.

And can devotions be too frequent, that are to prepare them for *perpetual* worſhip? Shall they not, the more they habituate themſelves

themſelves to the one, be the better fitted for the other? This is the end and this the effect of habit and uſe in other caſes; why not then in the caſe before us? Shall not thoſe praiſes be, at leaſt *daily* now, that are to continue hereafter, even till days, and years, and time itſelf ſhall ceaſe! When the adoration of glorified creatures, celebrating the glories of their eternal Creator, Redeemer and Sanctifier, ſhall be as endleſs as infinite duration; that is to ſay, as endleſs as their own exiſtence?

Who would not ſpare an hour or two every day of his life, to be ſpent, to be religiouſly and devoutly ſpent by him, in the daily ſervice of the church; when he conſiders that the religious and devout uſe of it *qualifies* him to join with Angels and Archangels, even with all the company of heaven, in lauding and magnifying the name of God?—not as now, once a month, once a week, or once a day—but in *evermore* praiſing him, and ſaying, *Holy, holy, holy, Lord God of Hoſts!*

Bleſſed God! enlarge the faculties of our ſouls, to fit them for their ſhare in the joyful harmony of theſe Hallelujahs in thy heavenly kingdom: to which nothing upon earth bears ſo near a reſemblance, as the ſolemn ſervices of devout Chriſtians uniting in the public worſhip. And the greater their number, and the more frequent the returns

of

of their worſhip, the nearer is this reſemblance.

But alas! what ſimilitude, what proportion is there, between the *whole Hoſt* of heaven, ſinging eternal praiſes to God, and an *handful* of men joining in our daily ſervice! Is there any foundation for a *compariſon* between the numbers compoſing this celeſtial choir, and between a congregation, conſiſting, it may be, of no more than two or three perſons? Or what returns of our public devotions, leſs frequent than *twice* a day, can give them any ſort of reſemblance to an *endleſs* worſhip?

16. Again; we profeſs to believe, the *Communion of Saints*—of the Saints on earth one with another, and with the Saints in heaven. But how ill is this communion kept up on our parts, whilſt we ſo ſeldom maintain it by public prayers and praiſes one with one another, and of courſe ſo ſeldom with the Saints above?

17. In a word, is it at all likely we ſhould be qualified for a *continual* worſhip, whilſt we ſuffer ourſelves to be ſo deficient in a *temporary* one, which is to *prepare* us for it? No; there muſt be *habits* of public devotion confirmed in our ſouls; habits that muſt remain in, and go with them into the other world, or they never will be prepared for a joint-worſhip, inceſſantly to be performed there.

For

For what the Apoſtle ſays of *charity*, is as true of *piety*, that it *never fails*: the exerciſe of it by pious ſouls, tranſlated into heaven, is but a *continuation* of it, as exerciſed by them here upon earth, though exerciſed there to far greater degrees of perfection.

The ſame Apoſtle pronounces men bleſſed that *die in the Lord*; becauſe, ſays he, *their works do follow them*: or, as the words may rather be rendered, do *accompany* them; that is to ſay, becauſe the habits of piety and charity, contracted by their ſouls whilſt in the body, are conveyed together with them into regions of happineſs; both *qualifying* them for it, and *conſtituting* no ſmall part of it. So that, as another ſcripture ſaith, *No man without holineſs* (habitually eſtabliſhed in him) *ſhall ſee the Lord.*

And are not all theſe arguments for the *frequency* of our public devotions; that the frequency of them may produce *facility* and *perſeverance* in them, and the *will* of our heavenly Father may be done by us on earth, with that unanimity, readineſs and cheerfulneſs, with which it is done by his Angels in heaven, uniting in the adoration of him.

18. As the ſervices we pay to God are always the *more acceptable* to him, when they are *voluntary*; an attendance on the daily ſervice muſt, on that account, in a particular manner recommend us to his favour. For though a proviſion is made by our Church for a daily public worſhip, to give

all

all its members an opportunity of joining daily in it; yet I know of no *penalty* there is upon perſons neglecting it upon the *week-days*: whereas the laws have provided one to be inflicted upon the neglecters of it on the *Lord's day*. Where, then, men join conſtantly in this ſervice upon the week-days, they may well be preſumed to do it, not by *conſtraint*, but *willingly*; they may well be preſumed to do it purely out of a ſenſe of religion: not for oſtentation, not through fear of the law; much leſs, in theſe times, in compliance with faſhion or general cuſtom.

And as no kind of *coercion* is uſed, either by church or ſtate, to enforce an attendance on the daily worſhip, it is readily confeſſed, that after all perſuaſion and intreaty concerning it, and after all the reaſons and motives that have been offered for it, the matter muſt, in the ultimate reſort, be left to the *conſciences* of men, to their own reaſon and diſcretion, as beſt judges of the neceſſity of their avocations from it.

Nevertheleſs, conſidering the general neglect of it, by all ſorts of men amongſt us, it is high time their conſciences ſhould be *awakened*; it is high time to put them in mind of a duty, of which they appear to be ſo inſufferably unmindful.

Many duties, I am perſuaded, are omitted, not with *ſettled intention* to omit them, but for want of mens' knowing, that is, for want of

of their looking upon them as duties, and for want of being duly told of them as ſuch. And perhaps, in nothing are the words of our Church in her daily Confeſſion more true, than with reſpect to the neglect of her daily ſervice—*We have left undone thoſe things which we ought to have done.*

Were places of *public reſort* for *recreations* and *amuſements* to be no more frequented, than the houſe of God is, on the week-days, (not to ſay, on the Lord's day) the *proprietors* of ſuch places would ſoon find themſelves obliged to ſhut them up; as too many of our churches remain for no other reaſon ſhut, but becauſe, when open for the daily ſervice, none, or ſo few, will give their attendance upon it.

But this matter, it has been confeſſed, muſt finally be left to the conſciences of men. Accordingly to mens conſciences I refer it: And I am glad to have it ſo referred; ſince then it may be hoped, that ſerious and well-meaning perſons (the perſons to whom I write) will make a matter of conſcience of it.—To them I preſume to offer but one caution upon it, as ſo referred; that is to ſay, that, as a matter of conſcience, they would take a ſcrupulous care not to be *too indulgent* in excuſing themſelves from coming. Their common excuſe, I am aware, will be, That *buſineſs* hinders them.—But too indulgent ſurely they are to themſelves, if they mean, that this ſhould be taken as an excuſe

excuſe for a *total* or for a *general* abſence. For it is not to be imagined, they are at all times ſo engaged in neceſſary buſineſs, as to be deprived by it of *all* leiſure to come.—They can find leiſure for *amuſements*; they can find it for *diverſions*, even at the known hours of daily prayer; and can be at much greater *pains* and *trouble* to be preſent at the one, than is required to partake of the other. It muſt be concluded then, that they might find leiſure alſo for an attendance upon the daily devotions. They can be at *Coffee-houſes*, at *Taverns*, at *Aſſemblies*; they can and do pay and receive *Viſits* one from another, *at theſe very times*. Conſequently, worldly buſineſs does not *always* prevent them; ſince, if it did, it would as neceſſarily prevent them from giving attendance upon their *amuſements* and *pleaſures*, as upon the *daily prayers*.

But here I expect it will at leaſt be whiſpered among you—What! are we to be allowed *no* time for amuſements? but muſt all the little leiſure we have from neceſſary worldly buſineſs, be laid out upon the ſervice of the Church?

Miſtake me not, I am not ſo rigid; neither am I ſo refined. There is, I am perſuaded, if not to *all*, to *moſt* men, leiſure time enough for *both* theſe. And I am content that a much greater part of it ſhould be employed in innocent amuſements and refreſhments, than in the ſervice of God.

Though

Though this I muſt add, that the little part of it which men ſpend, provided it be devoutly ſpent, in his ſervice, will make their amuſements and refreſhments a more ſincere pleaſure unto them, than if the whole of it had been ſpent in *them*.

It may ſometimes happen, that an attendance upon the daily devotions cannot be given, without ſome *inconvenience* to us: what does our attendance in ſuch caſe argue, but a ſenſe of our obligation, and a pious reſolution in us, that *a ſmall matter* ſhall not prevent our diſcharge of it?

II. And yet after all, there may *be ſufficient reaſons for diſpenſing, in certain caſes and circumſtances, with this attendance.*

And therefore I do not mean, by any thing advanced throughout this *Eſſay*, to inſiſt, that perſons, whoſe daily ſubſiſtence depends upon their daily labour, are to neglect it, to make way for an attendance upon the daily devotions. Such men are ſerving God in ſerving themſelves and families, by a faithful diſcharge of the duties of a laborious life: with which diſcharge, a daily attendance upon public Prayer, or Preaching, muſt be often found incompatible. — The Goſpel places *a Religion* in labour, whilſt it teaches us to conſtrue ſervices done unto men, as done, through Chriſt, unto God. Nay, for the comfort and encouragement of the *honeſt Day-labourer*, it has intitled him, thro' the

the ſame channel, to a reward of his labours, infinitely ſuperior to the hire for which he ſerves.

And as God indiſpenſably requires labour from men, eſpecially from men in *low* ſtations; he cannot be ſuppoſed to expect any *great* portion of their time for public worſhip, on thoſe days which he has appointed for daily labour.

What time they can *really* ſpare, they will do well, if they have opportunity, ſo to employ; and *ſome* ſpare time, it may be imagined, many of them may have; at leaſt ſome part of the day, either before their daily work begins, or after it is over.

It is obſervable, that whilſt Zacharias, the prieſt, was burning incenſe in the temple, at the time of Divine Service; the whole multitude of the people are ſaid to have been without, *praying*. Now in this multitude, there muſt be ſuppoſed many, who had worldly employments, profeſſions and trades; many, whoſe whole livelihood depended upon their daily labour: and yet we there find, they gave their attendance on the daily ſacrifice: which anſwering to our daily ſervice, by parity of reaſon, it may be argued, that the laborious poor *amongſt us*, might alſo find leiſure, conſiſtently with their daily work, for an attendance upon the daily devotions; and where they can find this leiſure, there they ought, if an opportunity offers, to make uſe of it.

But yet, I do not preſs this as a matter of *indiſpenſible* obligation, upon perſons doomed by Providence to earn their daily ſubſiſtence by the ſweat of their brows. If men in their ſituation and condition of life, fail not to commend themſelves, and the work of their hands, to the bleſſing of God, by *private* or *family* prayer, morning and evening, at home; and are conſtant at Divine Service on the Lord's day; the neceſſary attendance which their worldly buſineſs on the week-days requires of them, will plead, in the ſight of God, and of all reaſonable men, their exemption at ſuch times from the *public* ſervice: where their attendance upon the one would be, as is here ſuppoſed, inconſiſtent with their attendance upon the other.

The ſame allowance muſt be made to perſons employed day and night, it may be, in laborious *manufactures*;—to perſons bred up in *huſbandry*, and in *country* buſineſs, to them and to their ſervants; many of which are ſo far removed from the *common place* of public worſhip, that, ſuppoſing what is not to be granted, their worldly employments would at all times give them convenient leiſure to attend; yet their *great diſtance* from their pariſh churches muſt render it highly inconvenient: nay, it would neceſſarily take up too large a portion of their time in going *to* and *from*, beſides attending *at* them.

Again, if *ſervants* and *apprentices*, to whoſe daily labour their reſpective *maſters* have a right, ſhould, inſtead of *labouring*, ſpend their time in attending upon theſe weekly devotions; their *maſters*, I apprehend, would be juſtified in the ſight of God and men, for reſtraining them, if ſuch time could not be ſo ſpent without *great detriment* to their maſters' buſineſs: and eſpecially, if ſuch maſters, according to their duty, make uſe of *family devotions* for the benefit of theſe apprentices and ſervants, as well as of themſelves, and their wives and children.

The *Governors of the Church*, as guardians of the eſtabliſhed Religion, would have been greatly to blame, had they not reached out to all its members *opportunities* of daily worſhip. And yet it could never be their intention in ſo doing, to expect a daily attendance upon it, where it would be extremely inconvenient, if not impracticable, to give it.—In ſuch caſe we are content, provided it be a *general*, an *habitual*, or even a *frequent* one; that is to ſay, an attendance oftener given than withheld.

At the ſame time, I make this very favourable conſtruction of the *Order* of the Church; there are, no doubt, examples of good and pious Chriſtians amongſt us, complying with the very *letter* of it, day by day, for a long courſe of years; where ſickneſs,

or

or ſome other urgent cauſe, has not prevented them.

But as inſtances of this ſort, it is to be feared, are not very common, I ſhould rather expect to find them amongſt the *other* ſex; eſpecially as we have a ſcripture example of it in *Anna* the propheteſs, the daughter of *Phanuel*; of whom it is ſaid, (*Luke* ii. 36.) *that ſhe departed not from the temple, but ſerved God night and day.*

Where obſerve, firſt, that a daily attendance upon the ſervice of the temple, is expreſsly ſaid to be a *ſerving God:* an obſervation much in favour of our Church's inſtitution of a daily ſervice. Obſerve, ſecondly, the *age* of the perſon that gave this attendance: St. *Luke* calls it a *great age*; for ſhe was, it ſeems, *about fourſcore and four years old*; and yet notwithſtanding the greatneſs of her age, or the infirmities of it, ſhe ſerved God in the temple night and day. Surely, perſons ready to catch at every little pretence to hinder themſelves from coming to *daily prayers*, preſerving in their minds this remarkable inſtance of a conſtant frequenter of them, muſt be aſhamed of their idle and frivolous excuſes. Obſerve, thirdly, that the expreſſion—*ſerving God night and day*—implies nothing more than a conſtant attendance, *at ſtated hours*, upon the morning and evening worſhip. The ſame may be underſtood of parallel places of ſcripture, importing *continual* prayer: which being de-

livered in the form of a command, make this attendance the duty of Chriſtians.

With regard to perſons in *neceſſitous* circumſtances, it muſt yet be obſerved, that the leſs leiſure they have for this attendance on the week-days, the more ought they to think themſelves obliged to give it on *that* day, which God hath ſet apart for the public worſhip of him, by all men indifferently and alike.—That ſince he has indulged them *ſix days in ſeven* for their honeſt labour, he will moſt aſſuredly expect the *ſeventh*, or *one* in *ſeven*, to be dedicated by them to his honour and ſervice. No encroachments upon that day will be allowed of, or connived at by him; it is a day of *holy reſt* from all their worldly labours, to be employed by them and all men, as far as they have opportunity and ability, in labours of love, in acts of mercy and charity to their neighbours, as well as in acts of piety and devotion to God.

And yet, who are ſo apt to make encroachments upon the *Lord's day*, as men diſuſed to an attendance upon the *daily ſervice*; as worldly-minded men, employed in the buſineſs of their worldly callings the whole week beſide? *That*, they firſt plead as a reaſonable excuſe for their non-attendance upon the daily ſervice, and then moſt unreaſonably plead it alſo as a pretext for their neglecting the ſervice of the Chriſtian Sabbath. They *muſt* have, they tell you, ſome recreation,

ſome

ſome refreſhment. *Buſineſs* will not let them have it on the week-days; and therefore they preſume God Almighty will excuſe them, if they take it upon *his* day; though to the neglect of his worſhip, and in contempt of his appointment of it.

But now, though it may be thought highly reaſonable to exempt the *induſtrious Poor* from a conſtant attendance upon the daily ſervice, where ſuch attendance would *interfere* with their daily work: yet as to perſons of *more leiſure*, and in *more opulent circumſtances*, there cannot be the ſame reaſon for this indulgence.

The daily ſervice, it may reaſonably be underſtood, was principally intended for the uſe of perſons bleſſed by God with *ſufficient leiſure*; many of them, perhaps, with an entire freedom from ſecular employments; having their *whole* time at their own command, and little or no part of it taken up in the employments of the world: or bleſſed with ſuch an *affluence of fortune*, as puts them above the neceſſity of getting their daily bread by their daily labour. *Gratitude* to their great Benefactor, the Providence of God, muſt prompt them to ſpend a good part of the leiſure he has given them, in his ſervice; in which alſo they find both their preſent and future account.

And here I cannot but take occaſion to ſpeak of a *pious* and *laudable practice* of ſome, who, after they have obtained a rea-

ſonable fortune, by the bleſſing of God upon their honeſt induſtry in trade, have, in the advance, or towards the cloſe, of life, *retired*; not from the world, but yet from the hurry and buſineſs of it; to enjoy more opportunity and leiſure for practiſing *the one thing needful:* for religious exerciſes; for *examining and proving their own ſelves*, according to the advice of the Apoſtle: after they have examined and proved, and ſettled to their ſatisfaction, their worldly accounts. In a word, for a more conſtant and uninterrupted attendance upon the Service of the Church, on the week-days as well as on the Lord's day. An attendance which a multiplicity of buſineſs will be exceedingly apt, as they muſt have found, to prevent.

Indeed, a life thus retired is beſt fitted, as for other religious duties, ſo particularly for a daily attendance, where opportunity is given of attending daily, upon the public devotions.—Such an attendance, how much ſoever to be wiſhed, is hardly to be expected from men of very great worldly buſineſs, and of great public employments.

It is admitted, then, that hindrances will unavoidably happen, to men the beſt diſpoſed to give a daily attendance upon the daily devotions; eſpecially where the *common hour* for them, as muſt be the caſe in *pariſhes*, is fixed and ſtated, and is and muſt be one and the ſame to all the inhabitants.

However,

However, men of *families* and *fortunes* (whoſe place of abode is uſually at ſome diſtance from the *parochial* place of worſhip) may eaſily obviate this inconvenience, with reſpect to themſelves and families, by providing for their uſe *domeſtick Chapels*, (as ſome of them to their honour have done, and all may do) for the celebration of the daily Service; at a *ſet* hour, but yet to be *varied* by them as any urgent occaſion may require.

Beſides theſe Chapels, bleſſed be God, there are alſo *private houſes*, in which good and pious perſons, true lovers of the Church of England, and of her daily Service, have it regularly and duly performed, by their *own Miniſters*, or by the miniſtration of ſome other perſons in *Holy Orders*, every day of the week, for the uſe of themſelves and ſervants; when deprived of the opportunity of joining more publicly in it, either through infirmities of age, or by other unavoidable impediments.

And, in truth, this Service (which is one great excellency of it) is admirably contrived, as well for *private* as for *public* uſe: and the more men accuſtom themſelves to the firſt of theſe uſes, the better qualified and diſpoſed will they be to make the laſt uſe of it. So far is an habitual acquaintance with it in the *family* or in the *cloſet*, from cauſing any diſlike to, or contempt of it in the *congregation*.

A Service always to be ſpoken of *with gratitude*, by every member of the Church; as reaching out unto them opportunities of daily edifying and improving by it.—A Service, always to be ſpoken of to the *honour* of our Church; as a proviſion for the devotions of her people *peculiar* to her: inaſmuch as daily public worſhip is no where, that I know of, kept up amongſt any of the various ſects of *Diſſenters* from her communion.

In St. *Matthew* xviii. 20. Chriſt hath expreſsly declared, that *where two or three are gathered together in his name, there is he in the midſt of them.*—Comfortable words, indeed, to the daily frequenters of the daily Service; words that carry with them a ſtrong motive to their perſeverance in this pious practice: words that ſupply the *Miniſters* of the Goſpel (whoſe duty it is to attend *continually on this very thing*) with a powerful reaſon againſt being quite diſheartened from all further celebration of the daily Service, by the non-attendance of ſo many of their people upon it.—Words that are, both to *paſtor* and *flock*, a great argument for the *continuance* of the daily Service, though ſo ſmall is the number of the frequenters of it. In ſhort, words that carry with them a mighty encouragement to Chriſtians *in general*, to aſſemble themſelves together for daily worſhip.

And

And yet, all theſe conſiderations admitted, ſtill they are words, that at the ſame time carry with them likewiſe a ſevere rebuke of all thoſe that *neglect* it. For the fair and natural inference from them is this; that, if where no more *than two or three* are gathered together for this worſhip, there, nevertheleſs, Chriſt is in the midſt of them; how much rather, where the numbers are far more conſiderable?—Surely, ye do not ſo underſtand our bleſſed Lord, as if two or three of you were to be the repreſentatives of your whole pariſh!

The *time* when this was ſpoken by our Saviour deſerves to be conſidered. It was before the Chriſtian Church was *eſtabliſhed*; when the number of Chriſtians was comparatively ſmall, even ſo ſmall, that two or three might be ſuppoſed to bear *ſome* proportion to the whole number. It was long before the Church was taken, as it now is, into the protection of the *civil magiſtrate*; and whole nations, this among many others, became *Chriſtian*. Now, therefore, the number two or three, in any *populous* place, bears no proportion to the whole number of inhabitants; in which there are often ſo many *hundreds*, it may be ſo many *thouſands*. And yet, alas! little more than that number, the number of two or three ſingle perſons, is all that, in a *Chriſtian*, in a *Proteſtant* country, compoſes a Chriſtian Congrega-

tion, upon a week-day, even in towns and cities full of inhabitants! A ſmaller number than may reaſonably be expected to join daily in *private family devotion*. Nay, I make no doubt, but that a greater number of Chriſtians aſſemble daily for Chriſtian worſhip, even in countries where Chriſtianity, inſtead of being the religion of them, is but *connived at*, is at moſt but *tolerated*; nay, where it may be under *perſecution* from, inſtead of enjoying the protection of, the *ſtate*.

This indifference towards the daily Service leads to other inſtances of neglect, particularly that of *bringing Children to Church for public Baptiſm*.—If parents lived at any *diſtance* from their pariſh church, or were the daily Service performed but *rarely* at it, there might be ſome ſhadow of excuſe for you; but ſurely perſons living where the Service is frequently, if not daily, performed, muſt be utterly inexcuſable: and the more blame-worthy, becauſe hereby they ſet a very bad example to *country pariſhes*.

Were Chriſtians once to become frequenters of the daily Service, few, I am perſuaded, would aſk of us ſo *abſurd* a thing, as is the miniſtration of public *Baptiſm* in private houſes.—It is very obſervable, that thoſe few who are conſtant frequenters of it, are moſt deſirous to bring their children *to Church* for Baptiſm. They that are obe-

dient

dient to one of the Orders of the Church, will not be diſobedient to the other.

The moſt likely way to recover men to a ſenſe of any duty is for the *principal* perſons in a pariſh firſt to ſet the example; and *inferiors*, always fond of imitating their *betters*, will be ready to follow it.—Thus, in time, an attendance upon the daily Service may become as much a *faſhion* and *cuſtom* as any other: and ſurely a more *laudable* one it would be, than moſt of the common cuſtoms and faſhions of the age are.—Here both *maſter* and *ſervant* may meet together, after they have diſcharged the duties of their reſpective relations in their worldly callings.—Here the *induſtrious trader*, whom neceſſary buſineſs might hinder from attending at any other part of the day, finds leiſure to attend at this; and before he meets his neighbours, at the uſual place *for an hour's refreſhment in the evening*, takes care firſt to meet his God, and to refreſh his ſoul with the ſervice of the ſanctuary.

Here alſo the *honeſt day-labourer*, though wearied with the toil and drudgery of his daily work, may be glad to attend: the *good man* remembereth them no more, for *joy* that an opportunity is reached out to him, of lifting up his hands and his heart to God, at this evening ſacrifice of praiſe and thankſgiving; at which the *poor* and *diſtreſſed* pour out their complaints, and ſhew him of their trouble, addreſſing themſelves

ſelves to his compaſſion and mercy in the Prayer of the Church *for all ſorts and conditions of men*. Here, according to the command of St. *James*, the *afflicted* pray daily for a deliverance from their affliction, or for patience to ſupport them under it.—Here the *merry in heart* ſing pſalms of thankſgiving to God, the fountain of their cheerfulneſs and mirth.—Yea, according to the advice of St. *Paul*, *the word of God dwelleth plenteouſly* in the whole congregation; pious men and pious women not chuſing to retire to reſt, before they have recommended both ſoul and body to the divine protection, in the ſervice of the temple.

Men that urge *buſineſs* in excuſe for their non-attendance at ſuch hours of the day as are uſually taken up in buſineſs, muſt not be allowed this excuſe at *an hour* when the buſineſs of the day is *over*, with great numbers at leaſt of the working and trading part of them.

III. I am now to mention, as was propoſed in the *third* place, the *advantages* and *good effects* (beſides thoſe which have been already incidentally mentioned) *ariſing from an attendance on the daily Service*.—And ſurely very great ones are to be expected from it. The minds of men, of the common people in particular, might thereby, through uſe and habit, be brought to a *better ſenſe* of Religion, and to more ſerious diſpoſitions

diſpoſitions and thoughts, than at preſent too many of them ſeem to have.

By *accuſtoming* themſelves to call upon the *name of the Lord* in the congregation, they would, by degrees, be brought to abſtain from that abominable cuſtom, which prevails ſo much amongſt the loweſt ſort of the people, of *profanely curſing and ſwearing* by that holy Name, almoſt with every breath. A wicked practice, which *frequenters of the daily Service*, amongſt the *loweſt* degrees of men, are ſeldom, if ever guilty of.—The very attendance upon it, if they attend with any degree of ſeriouſneſs, muſt be a check upon them, and a guard againſt it.

Again, there are, I am afraid, too many inſtances of perſons *caſually* attending the public worſhip upon the Lord's day, but *conſtantly* neglecting it upon the week-days; who by their deportment too plainly diſcover, they give nothing more than a bare attendance, nothing more than a *bodily preſence* at it. They literally *go* to Church; not as to a place of *public worſhip*, but merely as to a place of *public reſort*; oftentimes, with ſorrow I add, without ſo much as the appearance of worſhippers.

Now one end of making this remark, is to introduce the following from it; that there are few, if any, to be met with, among perſons *frequenting the public worſhip upon the week-days*, who are ſubject to this charge: by a daily attendance they have gained an

habit

habit of being, what frequenters of the public worſhip ought always to be, *ſerious* and *devout*, as much at one time as at another; always reſorting to the houſe of God, conſidered and reſpected by them *as* the *houſe of prayer*.

And when men reſort to it under this conſideration and reſpect, they will of courſe be upon their guard againſt inattention and abſence of thought; they will of courſe look upon themſelves as *intereſted*, and as having a *ſhare* in the public ſervice: and not behave with the indifference of *unconcerned ſpectators*, or with the indecency of *profane libertines*.

Nay, I will venture one ſtep farther, and undertake to anſwer for it, that we ſhould ſoon perceive leſs lukewarmneſs, than we now do, in our congregations *upon the Lord's day*; in caſe the *daily Service* was more generally frequented than it is: ſince the *preſent frequenters of it*, few in number, are, almoſt all to a man, very ſerious and devout.

It was before obſerved, that a conſtant neglect of the public worſhip on the Lord's day, would doubtleſs be attended with a conſtant neglect of it on the week-days.—And not unlikely is it, for a conſtant neglect of it on the week-days, to introduce a proportionable neglect of it, even on the Lord's day; ſo natural is the tranſition from the breach of one duty to the breach of another;

ther; of a leſs to a greater, eſpecially when they are both of the ſame kind.

Thus much at leaſt may be affirmed upon the authority of *experience*—that, generally ſpeaking, the moſt conſtant frequenters of the public worſhip on the week-days, are alſo the moſt conſtant frequenters of it, and of the *Holy Communion*, upon the Lord's day: they that can find leiſure for the former, will very ſeldom, if ever, want either leiſure or inclination for the latter.

Amongſt the daily frequenters of the public worſhip, upon a principle of conſcience, and out of a ſenſe of duty, there are uſually more perſons of *common honeſty* than are to be found in conſtant and wilful neglecters of it. Theſe *latter*, in their intercourſe with the world, too often diſcover that they act upon no principle, but allow themſelves leave to make all advantages of the ignorance, credulity, and neceſſity of their neighbours.

Again; rare, if any, is the inſtance of a *whoremonger*, or of an *adulterer*, or of a *common drunkard*, to be ſeen in a frequenter of the daily Service: the devout attendance upon it, is a great *preſervative* againſt theſe great and crying ſins, in which men no ſooner indulge themſelves, but they are uſually obſerved to withdraw from our religious aſſemblies. Indeed, there is good reaſon for us to expect from devout frequenters of the daily worſhip, that as they live more

godly,

godly, they will alſo live more *ſoberly* and more *righteouſly* than other men.

It has been before obſerved of frequenters of the daily Service, that, generally ſpeaking, they demean themſelves at Church with more *decency*, and with a greater ſenſe of *piety*, than men accuſtomed to neglect the public Service, in caſe they at any time attend upon it.

If the loweſt ſort of the people in great towns and cities, were once accuſtomed to the religious practice of cloſing the day with *the Evening Service*, at an hour after their daily work was done; as they would have leſs *leiſure*, ſo would they be leſs *likely* to waſte the remaining part of it at *ale-houſes*, or places of riot and expence: they would be more *inclinable* to return from Church to their *own* houſes: and, by the bleſſing of God, it might be a means of introducing *family devotion* there:—a ſervice which, I am afraid, very few families make uſe of, that live in an entire neglect of the daily Service of the Church.

Another great advantage of ſuch opportunities given to the lower ranks of the people of attending upon the public Service, after the buſineſs of the day is over, or before it begins, would in all probability be *this*; it would keep them *ſteady* in their conformity and attachments to the *eſtabliſhed Church*. Men are naturally biaſſed in favour of that to which they have long accuſtomed themſelves;

themſelves; and if the daily Service, by means of a due attendance upon it, once becomes familiar to them, they will not eaſily be drawn off from it into *ſchiſm* or *enthuſiaſm*.

Upon theſe conſiderations, as well the *prudence* as the *piety* of the Church is conſpicuous, in appointing a *daily* Service. For in nothing are men more apt to run into *deluſion*, than in matters of Religion. *That* is every man's concern, and every man is naturally addicted to it. Devotions of ſome ſort or other, however wild or enthuſiaſtic, the *common people* at leaſt, always have had, and always will have.—Even in times of the groſſeſt ignorance, there have been great, moſt probably the greateſt *ſuperſtitions*.—And what is ſuperſtition, but Religion in *exceſs*, but Religion in a *phrenſy*? It was highly expedient, therefore, that daily opportunities ſhould be provided them of joining in a *ſound* and *rational* worſhip, in a worſhip worthy of a reaſonable creature.—And ſuch, I will venture to ſay, is *the Church of England Service*; as better calculated than any public form of worſhip in any national Church throughout *Chriſtendom*, to guard the mind againſt *enthuſiaſm* on the one hand, and *indevotion* on the other.

Bleſſed be God for the opportunities that are reached out in ſo many places of enjoying the celebration of the daily Service; eſpecially the *evening*, at an hour when the laborious

laborious duties of the day may be presumed to be at an end.

And is it not greatly to be wished, that there were *more*, many more of these opportunities, than there yet are; and that they were to be had at churches situated at *convenient distances* one from another; that an attendance might be paid with less inconvenience to their respective inhabitants, and to persons of neighbouring parishes?—I am apt to think, that had this been the case, there had been much less likelihood or danger of seeing the inferior sort of our people seduced into *Tabernacles* and *Conventicles*.

The Act *for building Fifty new Churches* in and about the *Metropolis*, was a glorious Act, greatly to the honour of God, and greatly to the honour of the *times* in which it passed. And had the pious intention of it been completed, the opportunities of giving attendance upon the daily Service must, in all probability, have been greatly increased by it.

These are such considerations in favour of the daily public worship, and such arguments and proofs of the good effects arising and to be expected from it, as will, I trust, by the blessing of God, have their due influence in restoring a more general and constant attendance upon it.

I have now only to add,

IV.

IV. (the *fourth* thing propoſed) *A reply to ſuch reaſons, pleas and pretences,* (beſides the *general* one, of *buſineſs*) as may, notwithſtanding all that has been ſaid, weigh with ſome men to withhold their attendance from it.

And firſt, one reaſon may be, not becauſe they are hindered from giving this attendance *by* buſineſs; but for fear it ſhould be an hindrance *to* buſineſs: that is, for fear they ſhould be looked upon by the men of the world, as perſons having little or no buſineſs in it; ſince they have time enough upon their hands to ſpare *ſome*, though it be but a very *ſmall* part of it, for the *daily Service:* and rather than incur this ſuſpicion, they chuſe to ſtay totally away from it; though the very time which they might employ in that ſervice, it may be, they are ſo far from ſpending in the proſecution of any *buſineſs*, that they are throwing it away in perfect *idleneſs*.

Now it is plain from theſe mens' way of reaſoning, and from the whole tenor of their excuſe, that they had much rather paſs in the world for men of great worldly buſineſs in it, than for men conſtant and regular at the daily Devotions.—Sure I am, there is great *worldly-mindedneſs* at the bottom of it. And yet ſurely, there is but very little weight in it, even as a *worldly* plea. For I ſhould imagine, that this attendance, inſtead of implying a *want* of buſineſs, ſhould, among

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ſerious and good men, be a means of increaſing and promoting it; and, in the end, remove the conſtruction the plea is calculated to avoid.

Regularity and *punctuality* in obſerving ſtated times of public devotion, would be likely to produce this concluſion in the minds of thoſe who took notice of it; that men thus punctual and regular in *ſpiritual*, muſt be alike punctual and regular in their *ſecular* concerns: that as they made a conſcience of thus paying their duty to God, they muſt be alike conſcientious in the diſcharge of their duty to *men*.—And never yet was it made an argument, even by the moſt irreligious man alive, againſt employing his neighbour in any truſt, or againſt dealing with him in the buſineſs of his profeſſion or trade, that he had the character of a man of ſincere piety.—Quite otherwiſe; it may be an *help*, but it never can be a neceſſary *hindrance* to him in his worldly affairs.

This is the firſt part of my anſwer to the concluſion of theſe men, by which they infer, that they muſt paſs in the world for men of no worldly buſineſs, if they can find leiſure to attend upon the daily Devotions.

By which anſwer, I would by no means be underſtood to ſay, that neceſſary worldly buſineſs is *at all times* and *at all adventures* to be poſtponed or neglected, rather than men of profeſſions and trades ſhould at *any* time, or upon any occaſion, be wanting in

their

their attendance upon the public week-day Devotions. So far am I from ſaying this, that I have ſaid rather the reverſe of it; namely, that neceſſary worldly buſineſs, where an attendance at the daily public Devotions would unavoidably hinder the proſecution of it, is to *take place* of them.

Suppoſe a *phyſician* was to be ſent for to a *patient*, juſt at the hour for daily prayers in his own pariſh; no man ſurely would ſay, that his attendance upon the *ſick* ought to be deferred, till he had firſt attended upon thoſe prayers.

Neither can it be ſuppoſed to have been the *intention* of the Church, in providing a daily worſhip, to expect that *every* member ſhould, *every* day of his life, give his attendance upon it.

Nevertheleſs, this at leaſt I apprehend muſt be underſtood to be her intent and meaning; that *none* of her members, who have leiſure and opportunity of attending, ſhould allow themſelves *commonly* or *conſtantly*, much leſs *every day* of their lives, to neglect it.—That which was intended for *univerſal* uſe, muſt be made uſe of, by every individual man; by ſome more frequently than by others, according to the difference of their circumſtances and ſituations in life: but yet is by none to be wholly and entirely neglected; juſt as if there was no ſuch *Order* for daily public prayer at all.

Thus

Thus much might ſuffice by way of anſwer to the plea of ſuch men, as induſtriouſly avoid giving attendance on the daily Service; not ſo much becauſe it is an hindrance to buſineſs, as becauſe it carries with it a ſuſpicion of their *want* of buſineſs.

This, I am perſuaded, oftentimes is the *ſecret*, though not the *avowed* reaſon, of the abſence of men of profeſſions and trades from the daily Service.

And becauſe it is ſo, let me aſk theſe men, Why (think they) do *hypocrites* attend the public worſhip, but becauſe they find their worldly account in it? And if *bad* men find their worldly account in it, how much rather ſhall *good* and *pious* men, who attend upon a principle of ſincere piety? The one make their worldly intereſt the *end* of their attendance; the other do not make *that* their end, but yet equally find their worldly account in attending. For whatever is the motive, the *effect*, as it regards any worldly advantage, muſt be much the ſame.

Upon the whole, were it once the general practice of Chriſtians, ordinarily to frequent the daily Service; ſuch a practice would effectually deſtroy this wretched plea: inaſmuch as it is founded only on the preſent general *diſuſe* of the practice. And it would then as much affect a man's character, *as a man of buſineſs*, to be known to carry it on, to the entire neglect of the daily Devotions; as by this way of reaſoning it is ſuppoſed to be

be affected by his daily attendance upon them.

All *trading people* know full well, how much *method* contributes to the diſpatch of buſineſs; and how neceſſary it is, to have *different* ſtated times for *different* branches of it; that there may be no *interfering* of one part or branch with another: but that the ſucceſſion of the whole may be regular, and without any material variation.

And, whilſt they are thus adjuſting the different parts of the day for the different branches of their worldly buſineſs, how eaſy is it for them at the ſame time to *ſelect* a ſmall portion of it for a daily attendance upon the public worſhip, the ſtated time for which is ſo well known beforehand!

For though no one general hour, either for morning or evening prayer, is fixed by our Church (as was the caſe with the Jewiſh worſhip) but the particular time is left to the diſcretion of the *Miniſter*; yet *that* time once fixed and well known, one would apprehend, it ſhould be no very difficult matter, even for men in great buſineſs, ſo to adjuſt their buſineſs, as to be uſually, if not always, at liberty to attend at the known and ſtated hour.

And after ſuch a portion of time is ſet apart for the daily public Service, and they have accuſtomed themſelves ſo to employ it, they will expect the *returns* of it with the ſame readineſs as they expect the return

of

of the ſeveral other parts of the day, that are deſtined by them for this or that worldly buſineſs, or for the common and neceſſary functions of life.

And by taking this method of diſpoſing of the day, the buſineſs of one part of it will ſuffer no *encroachments* upon it by the buſineſs of another.—Nay, by this diviſion of their time, by *habit* and *uſe* they will ſoon have made an attendance upon the public worſhip eaſy and familiar to them; inſomuch that at length they will eſteem *that* as much the buſineſs of the day, as they eſteem any part of their worldly concerns to be the buſineſs of it.

There is, moreover, a peculiar merit in this *appropriation* of a ſtated time, and in thus obſerving a *periodical* return of daily public prayer; for it plainly ſhews to God and the world, that his ſervants do not *grudge* him a certain part of every day of their lives; that they do not look upon the worſhip of him to be a duty that may be done by *fits* and *ſtarts*, or at an *idle* hour that hangs upon their hands, and when they may have nothing elſe to employ it in.—It would be paying no great regard to the *Object* of our worſhip, to ſpare him no other time for it, than ſuch as we are at a loſs how otherwiſe to ſpend.

They, who, in excuſe for their abſence, ſay they have not *leiſure* to attend the daily Service, lay themſelves open to the follow-

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ing charge; that in their way of thinking and reaſoning, *times of leiſure*, or times in which they have *nothing elſe to do*, are the *only*, or at leaſt the moſt *proper* times for the daily worſhip of God: nay further, this excuſe ſeems to carry with it a ſort of inſinuation, that daily public devotion is the employment of the *indolent* and *idle only*; at leaſt of men that have *nothing elſe to do*. Whereas, in truth, there is no reaſon why men of a regular application to worldly buſineſs, are not in every reſpect as proper to attend upon the daily Service, or why their attendance, *at proper intervals*, is not as reaſonable as that of other men.

Having gained the *habits* of induſtry and attention by their application to *worldly* buſineſs, they will be more likely to *exert* theſe habits, whilſt giving their attendance upon the *daily Devotions*. They will be more likely, than indolent and idle men, to apply themſelves to them at ſtated times, with *ſeriouſneſs* and *attention*, with *life* and *vigour*. —And where ſuch an application as this is not given, it is no wonder that *no good effects* ariſe from an attendance upon them, or that *indevout* men perceiving none, forſake them.—No reaſon is there for us to expect that men *ſlothful* in buſineſs, ſhould be *fervent* in prayer.—So that buſineſs, in this view of it, is rather a *preparation* for, than an *hindrance* to the daily public Devotions.—And if theſe men of buſineſs have

not leiſure to attend the daily Service; is it not their own *fault*, if they may find it, or if they may make it, by fixing beforehand a certain portion of every day for that purpoſe? And if they do not, ſurely, as I have ſaid, there is little virtue in giving God that time, which they know not how otherwiſe to employ.

After all, I will with great readineſs admit, that the ſituation and circumſtances of mens' worldly affairs may ſometimes be *ſuch*, as may render it highly inconvenient, if not impracticable, for them to obſerve this ſtated rotation and method of public devotion: and where it is ſo, neither God nor men require it of us.

But ſurely a few exceptions, ſuppoſed to be occaſioned by *unavoidable neceſſity*, will not deſtroy the rule nor the reſolution which it becomes us to make for ourſelves in this matter: theſe may yet be purſued in the *general* courſe of our conduct, though not without all interruption—and more than that is not here contended for.

In a word, all I aſk of my fellow-chriſtians concerning the point before us is this; that having once fixed a ſmall portion of every day for the public worſhip of God, they would thenceforward eſteem it as much *appropriated* to his Service, as they eſteem the other parts of the day appropriated to their worldly buſineſs: and then it may be concluded, they will be punctual and exact, regular

regular and methodical, in the diſcharge of both.

But perhaps it may be ſaid, "That a *daily* "public worſhip is a purely *human* appoint- "ment, and that there is no *divine command* "for it; and wherefore ſhould we be re- "quired to do more than God has required "us to do? He hath required the public "worſhip of him only *one* day in *ſeven*, the "*Chriſtian Sabbath*. A *daily* public wor- "ſhip therefore is a work of *ſupererogation*, "a needleſs *burden* impoſed upon the peo- "ple of this nation."

1. Now to this I anſwer, firſt, That ſup- poſing what is here objected were *ſtrictly* true, yet I ſee not how *conſcientious* men could hold themſelves at liberty to refuſe compliance with the commands of their Governors both in Church and State, re- quiring this daily public worſhip from them. It is ſurely, to ſay the leaſt of it, a *lawful* command: And does not our Religion re- quire us to obey the lawful commands of authority both in Church and State?

2. I anſwer, ſecondly, That *daily* worſhip is certainly every Chriſtian's *duty*.—There are ſcripture paſſages abundantly ſufficient to prove this. If therefore an opportunity is to be had of paying this worſhip in the *public congregation*, every good and pious Chriſtian will be glad to embrace it before *private* worſhip, if the hour for the one interferes with the hour for the other.

Where indeed ſuch an opportunity is not to be met with, there daily *private* or *family* worſhip will, no doubt, be accepted of God in its room and ſtead.

And I am apt to believe, that this objection againſt the Service of the Church of England, becauſe of its being a *daily Service*, will never be made to it by any good and pious perſons, that daily accuſtom themſelves to private and family prayer; to be ſure not by thoſe, who in their private and family devotions make uſe of ſuch parts of the public Service as are fitted (as moſt of them admirably are) for family and private occaſions; according to the title of a very uſeful collection out of it, ſtiled, *The Common-Prayer Book the beſt Companion in the Houſe and Cloſet, as well as in the Temple.*

3. But I urge, thirdly, that with reſpect to daily prayer, the Church of England lays no greater *burthen* upon her members, than the precepts of the Goſpel lay them under; which require daily devotion from every Chriſtian: and in general have appointed the ſubject-matter of it; ſuch as *prayers* and *praiſes*, &c.—All then that the Church does in the caſe, is to furniſh them with a *common form* for this daily worſhip; and with opportunities, as to time and place, of *uniting* in it.—And where can daily devotion, required of every Chriſtian, be ſo acceptably offered up, as in places ſet apart for the united exerciſe of it?

4. But fourthly, in anſwer to this objection, we ſay further, that the public worſhip preſcribed by our Church, is not more frequent than in the Jewiſh or in the Chriſtian Church: if not from the firſt foundation of it, yet ſo far back at leaſt as to the third * century, through all ſucceeding ages down to the preſent times; ſo that this practice in the Church of England is built upon both Jewiſh and Chriſtian *Antiquity*.

And is not a daily public Service as becoming us, as a daily public ſacrifice became, and was required of, the Jews? In a word, a daily worſhip is certainly required of every Chriſtian, and where there is convenient opportunity of making it a *joint* one, no good reaſon can be given why it ſhould not be complied with.

5. But above all, fifthly and laſtly, the objection is founded upon a great *miſtake*, if they that make it imagine, that no other time was ever appointed by God for public worſhip but the *Sabbath Day*.—It is true, both the Jewiſh and Chriſtian Sabbath were appointed for this purpoſe, and, which is particularly to be noted, for this purpoſe *only*: that is, both were to be dedicated to the worſhip and ſervice of God; excluſive of all ordinary or common work, though incluſive of works of neceſſity and charity.

* Vide Bingham's Antiquities, Vol. I. p. 642. § 7. fol.

And yet beſides this, there was *a daily Service*; however with this difference, that only a *part* of every day was to be employed in it, whilſt the other parts remained for the diſcharge of worldly buſineſs.

Now for this daily morning and evening Service amongſt the Jews, conſiſting of daily ſacrifice and prayer, there is an expreſs command of God, as may be learnt from *Exod.* xxix. 39. and from *Numb.* xxviii. 4.

In reference to which, are the *hours of prayer*, frequently mentioned in the *New Teſtament*.—Hours religiouſly obſerved by the Apoſtles themſelves, and by the primitive Chriſtians, beſides their more ſolemn obſervance of the Lord's day.

Thus Peter and John are ſaid to go up to the temple at the hour of prayer. And the converts to Chriſtianity, made by the preaching of the ſame St. Peter (*Acts* ii. 46.) are ſaid to have continued (together with the Apoſtles and Diſciples) *daily and with one accord in the temple*; in order, no doubt, to partake of the ſervice of it.

And here let me obſerve, that this is ſaid, not only of theſe converts, (who yet are repreſented to be no leſs than *three thouſand* in number) but of *all* that believed.—And in ſo great a number of believers, there muſt be many of ſuch occupations, profeſſions and trades, as required a daily attendance upon them; and yet this attendance was no hindrance to their attendance upon the ſervice of

of the temple; nor did they induſtriouſly avoid giving it, for fear of being thought men of little or no worldly buſineſs.

In the parable of the *importunate widow*, avenged by the unjuſt judge of her adverſary, (a parable ſaid to be ſpoken by our Lord for this end, to teach men that they ought *always* to pray) the good ſervants of God are repreſented *as crying day and night unto him*; where the words *day* and *night*, anſwer the word *always*; and import a daily attendance at *ſtated* hours for prayer—agreeable to what was obſerved before, concerning this and other ſimilar ſcripture expreſſions; ſome of which being delivered in the form of a *command*, make, as was then remarked, this daily attendance every Chriſtian's *duty*.

And thus, I conceive, the objection againſt the Service of the Church of England, on account of its being a *daily* Service, and, as alledged, of merely *human* appointment, has been more than ſufficiently anſwered.

In the very words of her *Order* for this Service, ſhe *ſuppoſes* that both *Miniſter* and *People* may be reaſonably hindered from giving a daily attendance.—She has not told us, nor indeed, by reaſon of the variety of mens' *conditions* and *circumſtances*, was it poſſible ſhe ſhould tell us, *all* the hindrances that are to be accounted *reaſonable*; it is plain ſhe admits the *being from home* as one: and, I ſuppoſe, ſhe therefore admits it, be-

cauſe we are preſumed to be from home upon *neceſſary* buſineſs; or ſo far from home, as to be out of the *reach* of attending.

This matter therefore muſt be left to the *piety* and *prudence* of every Chriſtian to determine for himſelf: and yet, as ſome direction to him, it may not be unuſeful to make a few obſervations more than have been already made, upon the *Order*, and upon the *limitations* of it.

1. And firſt, as the Order is for a *daily* attendance throughout the year, a *total neglect* muſt on all hands be allowed to be a flagrant breach of it; ſuch, as nothing ſhort of *neceſſity* can ſufficiently excuſe.

2. Secondly, It is not to be ſuppoſed, that either Church or State would have required a *daily* attendance, if it could be ſuppoſed that all or any of her members would be *always*, would be *often* reaſonably hindered from giving it.

3. Thirdly, In virtue of this Order of the Church, confirmed by an Act of the State, for a daily public worſhip, *every day* throughout the year may be looked upon, in ſome degree, in her judgment, and by her appointment, *as holy*; though not in ſo ſtrict and ſolemn a manner as the *Lord's-day*, and *Faſt* and *Feaſt-days* are.

4. Fourthly, Were it to be ſuppoſed that reaſonable cauſes of abſence might be *frequent*, yet they muſt be ſo only at ſome times to *one* family or perſon, and at ſome times to *another*;

another; never ſo to *all at once*: and therefore were it uſual for all that have leiſure to attend, there never would be wanting ſuch numbers as might well deſerve the name of a Congregation.

5. Fifthly, Though it is not to be expected, that *every* perſon will give his attendance as conſtantly as he has opportunity and leiſure to do it; yet thus much is always to be preſumed, that in *populous* places, there always will be ſuch an attendance at leaſt given, as bears ſome *reaſonable proportion* to their numbers.

And even this, I apprehend, will juſtly entitle the Service of the Church to be in fact what it was intended to be, a *daily* Service. And ſuch an attendance cannot fail of being given, where men *in good earneſt* intend it: for where they do, it is hardly poſſible there ſhould be any thing like a total or a general non-attendance.

I leave theſe few obſervations upon the *Order* of the Church for a daily Service, to be ſeriouſly conſidered, and to be compared with my reader's own conduct and example in the matter; which, after all that has or can be ſaid upon it, muſt be finally left to the conſcience, and to the ſerious and cool reflections of every particular man to judge for himſelf.

Moſt ſurely daily public worſhip is a matter of ſerious concern, eſpecially in theſe days of *national dangers and troubles*; which

call for the daily united applications of a *nation* to God for a deliverance from them.

The buſineſs of the day, if uſhered in by united ſupplications and prayers, will, it may reaſonably be expected, be carried on with *greater alacrity and cheerfulneſs*, and be crowned with *greater proſperity and ſucceſs*: Again, the buſineſs of the day thus happily concluded, we ſhall return in the *evening* with hearts full of complacency and gratitude to the houſe of God, to commend ourſelves and our families to his protection and mercy the enſuing night.

I truſt experience has or will ſoon aſſure you that there is a wonderful *ſatisfaction* ariſing to the minds of feeble and dependent creatures, from reflecting upon this conſtant and regular diſcharge of our duty to our Creator, every morning and evening in the public congregation.

And as *frailties* and *infirmities* are the lot even of the beſt of men, I know no better means of guarding ourſelves againſt them, than by this continual united application to the throne of grace, for the aſſiſtance of his Holy Spirit in our conflicts with them.

Indeed, unleſs men will lay it down as a *ſettled rule* to themſelves, not to omit their attendance but upon ſome *real*, if not ſome *urgent* cauſe; ſuch as ſickneſs, or the like; they will be very apt to be abſent upon the ſlighteſt occaſions.—The leaſt hindrance will be yielded to, till, in time, they never come

come at all. Interruptions, it is to be expected, will ſometimes unavoidably happen: but the main point is, ſtill to preſerve an *habitual deſire*, purpoſe, and will, to frequent the daily Service as often as it is reaſonably in our power, and nothing intervenes but what may be poſtponed, in order to give us an opportunity of frequenting it.

But if, inſtead of this habitual deſire and intention, to be conſtantly at the public devotions, we eaſily liſten to every unneceſſary *avocation* from them, we ſhall never want an excuſe to be abſent; nay, we ſhall ſoon gain a habit of abſenting ourſelves, without being at the pains of making any excuſe for it; yea, without thinking ourſelves at all obliged to make any.—I appeal to perſons that in the former part of their lives have been generally preſent at theſe devotions; but yet have gradually given way to every little interruption, ſuffering it to prevail ſtill more and more upon them, whether *this repreſentation* be not in truth their very caſe? Did they not ſome years ago attend, it may be, pretty conſtantly? has not this conſtancy, by degrees, ſo far abated, till they are now as conſtantly abſent, as they were once conſtantly preſent?

Whereas, if under an habitual ſenſe of our duty to God, we have it always in our thoughts, and it is the ſettled reſolution and intention of our wills, to embrace opportunities; we ſhall then guard againſt avocations,

tions, and induſtriouſly ſhun every temptation from indolence, from converſation, from viſiting, or from other cauſes ariſing in our way to prevent our attendance:—we ſhall then keep ourſelves *diſengaged* from ſuch amuſements and diverſions, as we foreſee may be likely to break in upon the ſtated hour for public devotions; which, when it is known to be our conſtant practice to frequent, we need not be at the pains of an apology for withdrawing from company; either they will of their own accord leave us, or, which is rather to be wiſhed, *influenced* by our example, will accompany us in our attendance upon them.

And as this attendance is to be conſtant and habitual throughout the year, ſo ought it more eſpecially to be ſuch *at awful and ſolemn ſeaſons*; as upon *Saints* days and other *holy* days, upon *Wedneſdays* and *Fridays*, and upon days preceding the celebration of the *bleſſed Sacrament*: upon all which, it becomes us to be more than ordinarily ſcrupulous, not to be wanting in it.

And, above all, it is our duty to give this attendance during the penitential ſeaſon of *Lent*; as for other obvious reaſons, ſo eſpecially for this, that we may be eye and ear-witneſſes of the public examination of *our children*; the children of the *rich*, as well as of the *poor*, in the principles of their Religion. The preſence of the *parent* will give

give countenance to the *minister*, and add a solemnity and weight to his expositions, and be a further guard upon the children to behave with decency and seriousness, as well whilst under his examination, as whilst the daily Service is performing. One great cause of the neglect of which, no doubt, has been the great neglect of this *catechetical instruction* of the Christian youth, prescribed by our Church; for what good effect is *sooner* or more reasonably to be expected from it, than a due attendance upon her daily Service; to *worship God, to give him thanks, to call upon him, to honour his holy name and his word, and to serve him truly all the days of our lives?*

How much the said instruction contributes to a *rational* use of her Service, may be concluded from the behaviour of such persons at it, as have had the benefit of a Christian education *in our Charity-Schools*; whose behaviour is that of *reasonable* beings in the house of God. Which, by the way, is such an argument in favour of the *usefulness* of these Schools, as, with all good Christians, will weigh more for them, than any thing that has hitherto been objected, will weigh against them.

Whilst I have been arguing for daily public prayer, and for a preference of it to private, no one surely will conclude, that my meaning is, to depreciate *the secret devotions*

votions of the closet. So far from it, that in good earnest I recommend the constant and devout use of the one, as the best *preparative* for the like use of the other.

Indeed, men seem of their own accord aware of this, by making use of private prayer even *at Church*, previous to their use of the public devotions. But then these private prayers are usually put up in so *heedless* and *slovenly* a manner, that they ill deserve the name of *devout ejaculations.*

After all that has been said upon the daily Service, it is not impossible but that the whole may meet with as little attention from too many of my readers, as that Service itself does; the one may be as little *regarded* as the other is *frequented.* However, I shall have the satisfaction of having done what I conceived it became me to do.

In thus earnestly inviting you to worship the Lord in the beauty of holiness; or, in the words of the Royal Psalmist, with *holy worship:* It will in all reason be expected of habitual frequenters of the daily Service that they habitually practise every other duty of a man and a Christian: that they allow themselves in no immoralities; in no known or secret sin, much less in a custom or habit of sinning: for if they do, the principle which prompts them to give this attendance will never be admitted by God or man for a principle of piety, or to proceed from a sense of religion upon their minds.

Hither

Hitherto I have entirely addreſſed myſelf to my brethren of the *Laity*.

But have we not one word of exhortation *to ourſelves*, as *Miniſters* of the Church, and concerning our *own* attendance upon her *daily Service*?

I anſwer; Yes, verily we have: and God grant it may ever more appear by our *example*, that we duly teach and inſtruct ourſelves in this common duty of Chriſtians, *before* we take upon us to require it of the people reſpectively committed to our charge.

The long complaint herein made of their great neglect of it, is but too juſtly founded upon the evidence of *fact*: and if we their *Paſtors* ever expect to ſee the cauſe of this complaint, to any tolerable degree, removed, we muſt *continue* to ſet the pattern of a daily attendance of ourſelves and families, particularly on *Wedneſdays* and *Fridays*, and on *Faſts* and *Feſtivals*.

Should it be our misfortune to be deſtitute of an opportunity of doing this at our *own* Church, for want of a *congregation* there on ordinary days; may not that want be eaſily ſupplied to us from ſome *neighbouring* Church, where there are ſtated times of public worſhip?

We, the *parochial* Clergy, cannot but know that the Church, of which we have the honour to be Miniſters, has in an eſpecial manner made it *our* duty to celebrate, and conſequently

ſcquently to join in the celebration of the week-day Service; with ſuch a conſtancy as amounts, at leaſt, to an *ordinary* and *habitual* frequenting it.—For ſhould there be any amongſt us, ſeldom or never appearing at the daily morning and evening Service, but when they are to *officiate* as Miniſters to the congregation; it would give an handle to the people to make reflections, which they would be very apt to lay hold of, to our diſadvantage, and as an excuſe for their *own* non-attendance upon it.

But where our non-attendance is general and habitual, and without juſt cauſe for it, our people will no more excuſe us, than we can ourſelves; though ſome of them may be ready to juſtify their *own* neglect, by that, which yet is no real juſtification of them, *our* neglect of it.

Upon the whole: Since our Church has provided her Members with ſuch frequent, even with *daily* opportunities of joining in the public worſhip of God, and with an excellent form of prayer, adapted to all the occaſions of humble petitioners for bleſſings ſpiritual and temporal; under a grateful ſenſe of this national bleſſing, let us learn to pay all due honour and reverence to *our holy Mother*, for this inſtance and proof of her pious and affectionate concern for our eternal welfare.

And

And let us take care to expreſs this honour and reverence, by daring to defend her againſt the efforts of all her adverſaries, of whatever denomination or perſuaſion.—Let us pray daily, both in public and private, for the *peace of our Jeruſalem*, and for the *proſperity* of all that *love* her. Above all, let us take care to expreſs this honour and reverence for her, by a ſtrict attention to her *Rubrics*, to that Rule and Order eſpecially, which requires a *daily* attendance upon the public worſhip.

Thus habituated to her devotions in her *militant* ſtate, we ſhall be fitted and prepared to join with her in her *triumphant* ſtate; when our daily prayers ſhall be turned into never-failing praiſes; when that which is now impoſed upon us, as our *duty*, ſhall be nothing leſs than a perpetual delight to us.

And indeed, when one conſiders to what a degree of *ſpiritual* pleaſure, a devout ſoul here upon earth, even whilſt *cloathed with fleſh*, is capable of being raiſed, by the celebration of *public* (eſpecially of *cathedral*) worſhip; it is quite beyond our preſent reach to conceive the *joy* which an unembodied ſpirit, or rather, which a ſoul in a *ſpiritualized* body, muſt have, when uniting with the choir of heaven in the adoration of God.—When, *with Angels and Archangels, and with all the Company of Heaven, we ſhall laud and magnify his holy Name*; ſhall join in

in one general assembly of the Saints, in communion and fellowship one with another, to all eternity.

To which holy Catholic Church, God of his infinite mercy bring us all, both priests and people, for the sake of the meritorious intercession of our High Priest and Saviour Jesus Christ our Lord.

FINIS.

2.

A

SERMON

CONCERNING THE

EXCELLENCY AND USEFULNESS

OF THE

COMMON PRAYER.

PREACHED BY

WILLIAM BEVERIDGE, D.D.
(LATE LORD BISHOP OF ST. ASAPH)

AT THE

OPENING OF THE PARISH-CHURCH OF

ST. PETER, CORNHILL, LONDON,

THE 27th OF NOVEMBER, 1681.

THE THIRTY-EIGHTH EDITION.

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TO THE

RIGHT REVEREND FATHER IN GOD,

HENRY,

LORD BISHOP OF LONDON,

ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

MY LORD,

YOUR Lordſhip having ſignified your Pleaſure, that the Sermon *which You heard, when You did us the Honour to be preſent at the Opening of our Pariſh-Church, ſhould be made publick; notwithſtanding my Averſeneſs to print any Thing in* Engliſh; *yet out of a juſt Senſe both of that Obedience, which I owe to You as my Biſhop, and of that Kindneſs which I have received from You as my Patron, I have now done*

it, and herewith make bold to present it to You. What Effect a Discourse of this Nature will have upon the Minds of those who should have so much Patience as to read it, I know not; but must leave that to Him who hath the Hearts of all Men in his Hand. My Subject I am sure is good and necessary: And as for my plain and practical Way of handling it, it is that which my Text requireth, in that it commandeth, that in our Christian Congregations, All Things be done to Edifying. *So that unless I had endeavoured to suit it to the Capacities of all there present, and to make it as Edifying as I could unto them, my Sermon had been a Contradiction to my Text: And besides that, I had lost my Design in Preaching it: Which was, to convince those especially, whose Souls, under your Lordship, are committed to my Care and Conduct, of* the Excellency and Usefulness of the Common-Prayer, *and so to perswade them to the constant and conscientious Use of it; not only because it is conformable to the Doctrine, Discipline and Practice of the Universal Church, nor*

only because it is established by the Laws both of our Church and State (though they also be very great Reasons) but likewise because of that Extraordinary Benefit and Advantage, which they would receive from it, for the Edifying of their Souls in whatsoever is necessary to their eternal Salvation.

I am very sensible, that much more might have been said upon this Excellent Subject; but intending no more than a plain Sermon upon the Occasion, I was forced to omit many Things, and to confine myself to such only, which were most obvious, and seemed the most necessary for People to know and practise, in order to their being reconciled unto, and edified by our Publick Prayers. And if, upon Your Perusal of that little which I have said, You shall find any Thing not agreeable to the Doctrine of our Church, I humbly submit it to Your Lordship's Judgment and Censure; only desiring that You would be as ready to pardon, as I am to retract it.

MY LORD,

I have one Request more to make unto You, which is, that as You was the Occasion of my Printing this Sermon, so You would be pleased to accept of it now it is Printed: And if, by the Blessing of Almighty God, it may contribute any Thing to those great Ends which You continually prosecute with so great Wisdom and Prudence, with such exemplary Care and Diligence, in the Management of that high Office which He hath called you to, even to the Glory of his great Name, the Good of his Church, and the Salvation of the Souls of Men, it is all that is desired by,

My Lord,

Your Lordship's most humble,

And most obedient Servant,

WILLIAM BEVERIDGE.

1 Cor. xiv. 26.

Let all Things be done to Edifying.

WHEN *Judas Maccabeus* had new-built the Altar, and repaired the Temple at *Jeruſalem*, after it had been polluted, and laid waſte for Three Years together; the Church of God at that Time and Place rejoiced ſo much at it, that they kept the Dedication of it eight Days, and ordered that the ſame ſhould be obſerved every Year, 1 *Mac.* iv. 59. And ſo we find it was in our Saviour's Time: For he himſelf was pleaſed to honour that Feſtival, though only of Eccleſiaſtical Inſtitution, with his own Preſence, *John* x. 22. In the like Manner, we of this Pariſh have Cauſe to be tranſported with Joy and Gladneſs, and to ſpend this Day in praiſing and adoring the moſt high God, for that our Church, which hath lain waſte for above five times Three Years, is now at laſt rebuilt, and fitted again for his Worſhip and Service. For what the Altar and Temple were unto the *Jews* then, the ſame will our Church be unto us now. Did they there offer up their Sacrifices unto God, as Types of the Death of Chriſt? We ſhall here commemorate the ſaid Death of Chriſt, typified by thoſe Sacrifices. Did they come from all Parts of *Judea* to worſhip God there? So ſhall we, I hope, come from all Parts of this Pariſh to worſhip God here. Was the

Temple an House of Prayer to them? So is this Church to us. Was that the Place where God, according to his Promise, came unto his People to bless them? I do not doubt but he will do the same to us in this Place, if we come unto it, and carry ourselves in it as we ought to do. In short, was the Temple the Place where all Things were performed, that could any way conduce to the Edifying of God's People, as Things then stood? The same may be said of our Church, as Things now stand. For whatsoever is, or can be, necessary to the Edifying of our Souls here, and so to their Eternal Salvation hereafter, is clearly and fully comprehended in those several Offices, which, according to the Laws of the Land, are now to be performed in this Place. Neither is there any Thing contained in any of them, but what doth really conduce to these great Ends and Purposes.

But this being a Thing which is denied by some, and understood but by few amongst us, I shall endeavour to explain and demonstrate unto all. Which I choose to do at this Time, because it is the most proper Subject I could think of for this Occasion. For, unless what is to be now done in this Place, will answer the Ends wherefore it is erected, all the Costs and Charges that have been laid out upon it, will be to no purpose at all. But if it can be fully made out, That the Service which is here to be performed, doth highly conduce to the Advancement of God's Glory and our Happiness, the great End wherefore such Places are erected, then you cannot but acknowledge, that whatsoever any of you have contributed towards it, is the best Money that you ever spent; and that this Day, wherein the said Service is begun to be performed in it, is one of the most joyful Days that this Parish ever saw.

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This therefore is that which I ſhall endeavour to prove at this Time: And for that End I have choſen theſe Words for the Ground and Foundation of all that I ſhall ſay upon this Subject: *Let all Things be done to Edifying.* For the right Underſtanding whereof we muſt know, that the Apoſtle having in this Chapter diſcourſed at large concerning the Way and Manner of holding Chriſtian Aſſemblies, and having proved, that whatſoever is there ſaid, ought to be ſpoken in ſuch a Language, that all there preſent may underſtand, and ſo be Edified by it; he at laſt ſums up the whole in this Propoſition: *How is it then, Brethren? When ye come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation: Let all Things be done to Edifying:* As if he ſhould have ſaid, Whatſoever Gifts any of you have, or pretend to, yet when you meet together, upon a religious Account, for the Publick Worſhip of God, take ſpecial Care that all Things be there done to the Edifying of all who are there preſent. From whence it is plain, that the Apoſtle lays down this as a general Rule, neceſſary to be obſerved in all Chriſtian Congregations. So that whenſoever we meet together to worſhip and ſerve God, if any Thing be done there which is not for our Edification, we come ſhort of this Rule; and ſo we do too, if any Thing be there wanting that may conduce to that End. For according to this Rule, as nothing is to be there done but what is for our Edifying, ſo alſo on the other ſide, all Things that are, or can be, for our Edifying, ought to be there done.

But for our better Underſtanding the true Senſe and Purport of this Rule, it is neceſſary to conſider what the Apoſtle here means by *Edifying*:

For which we muſt know, That all Chriſtians being, as the ſame Apoſtle ſaith, *of the Houſhold of God, built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone*, Eph. ii. 19, 20. Hence whatſoever tends to the Strengthening, Supporting, Cementing, or Raiſing this Fabrick higher, whatſoever it is whereby Men are made more firm and ſolid Chriſtians, more holy and perfect Men than they were before, by that they are ſaid to be *Edified*. And therefore it is a great Miſtake for Men to think, as many do, that they are *Edified* by what they hear, merely becauſe they know perhaps ſome little Thing which before they were ignorant of. For *Knowledge* (as the Apoſtle ſaith) *puffeth up*, it is *Charity that Edifieth*, 2 Cor. viii. 1. And therefore, whatſoever Knowledge we attain to, we cannot be ſaid to be *Edified* by it any farther than as it influences our Minds, excites our Love, and inclines our Heart to God and Goodneſs. And that this is the true Notion of *Edifying*, is plain from the Apoſtle's own Words, where he ſaith, *Let no corrupt Communication come out of your Mouths, but that which is for the Uſe of Edifying, that it may adminiſter Grace unto the Hearers*, Eph. iv. 29. For from hence it is manifeſt, that that only is properly ſaid to *Edify*, that miniſters Grace unto us; whereby we are made more Pure and Holy than we were before. And therefore, we read of *Edifying ourſelves in Love*, Eph. iv. 16. *and building up ourſelves in our moſt holy Faith*, Jude 20. which are the two Graces that make up a real and true Chriſtian. And nothing can be ſaid to *Edify*, but what tends to the exciting and increaſing of them: *Until we come* (as the Apoſtle ſaith) *in the Unity of the Faith, and*

and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt, Eph. iv. 12. 13. Hence therefore, when the Apoſtle ſaith, *Let all Things be done to Edifying*, his meaning in brief is this, That in all our Chriſtian Aſſemblies, when we meet together to worſhip and ſerve God, all Things are there to be ſo done, that we may return Home wiſer and better than we came thither; with our Knowledge of God and Chriſt increaſed, our Deſires enlarged, our Love inflamed, our Faith confirmed, all our Graces quickened, and ſo our whole Souls made more Humble, more Holy, more like to God, than they were before.

The Words being thus briefly explained, I ſhall now apply them to our preſent Purpoſe, and ſhew that that Form of religious Worſhip, which is preſcribed by our Church, eſtabliſhed by the Laws of the Land, and therefore to be uſed now in this Place, agrees exactly with this Rule, or Canon of the holy Apoſtle, even that *all Things in it are done to Edifying*.

But before we prove that that Form in particular, which our Church hath preſcribed, is agreeable to this Apoſtolical Rule, it is neceſſary to prove firſt, That the preſcribing a Form in general is ſo. For unleſs the preſcribing a Form in general be according to this Rule, no Form in particular, that is preſcribed, can poſſibly agree with it. But now that this Rule admits, yea requires, the preſcribing of ſome Form, is evident from the Rule itſelf. For the Apoſtle here commands the Church of *Corinth*, and ſo all Provincial Churches, to take care that in their religious Aſſemblies *all Things be done to Edifying*. But how is it poſſible for any Provincial Church to ſee that this be done, except

ſhe preſcribes ſome certain Form for the doing of it? If every Miniſter of a Pariſh ſhould be left to his own Liberty, to do what he pleaſed in his own Congregation, although ſome perhaps might be ſo wiſe and prudent as to obſerve this Rule, as well as they could, yet, conſidering the Corruption of human Nature, we have much Cauſe to fear that others would not. At leaſt the Church could be no way ſecured that all would; and therefore muſt needs be obliged to conſider of and appoint ſome ſuch Form to be uſed in all her Congregations, by which we may be fully aſſured, that this Apoſtolical Rule is every where obſerved, as it ought to be. And although we ſhould ſuppoſe, what can never be expected, that all the Clergy in every Province ſhould be as wiſe and as good as they ought to be; yet it cannot be ſuppoſed that every one of them ſhould underſtand what is for the Edification of the People, as well as altogether. And therefore it muſt needs be acknowledged, that the ſureſt Way to have this Rule obſerved, is for the Governors of every Church, and the whole Clergy, to meet together by their Repreſentatives in a Synod, or Convocation, and there, upon mature Deliberation, agree upon ſome ſuch Form, which they in their Prudence and Conſciences judge to be according to this Rule, which the Apoſtle here lays down before them.

And beſides, that the preſcribing a Form in general, is more for our *Edifying*, than to leave every one to do what ſeems good in his own Eyes, we have the concurrent Teſtimony, Experience, and Practice of the Univerſal Church. For we never read or heard of any Church in the World, from the Apoſtles Days to ours, but what took this Courſe. Though all have not uſed the ſame, yet no Church

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but have uſed ſome Form or other. And therefore for any Man to ſay, that it is not Lawful, or not Expedient, or not ſo Edifying, to uſe a Form of Prayer in the Public Worſhip of God, is to contradict the general Senſe of Chriſtianity, to condemn the holy Catholic Church, and to make himſelf wiſer than all Chriſtians that ever were before him. Which, whatſoever it may be thought now, was always heretofore reckoned one of the greateſt Sins and Follies that a Man could be guilty of.

Nay, more than all this too: For this is not only to make a Man's ſelf wiſer than all Chriſtians, but wiſer than Chriſt himſelf: For it is impoſſible to preſcribe any Form of Prayer in more plain and expreſs Terms than He hath done it, where He ſaith, *When ye pray, ſay, Our Father, which art in Heaven*, &c. *Luke* xi. 2. And I hope none here preſent but will acknowledge that Chriſt, by whom alone we can be Edified, knows better what is or what is not for our Edification, than we or all the Men in the World can do. And therefore ſeeing He hath not only preſcribed a Form of Prayer for his Diſciples to uſe, but hath expreſly commanded them to uſe it, we, who profeſs ourſelves to be his Diſciples, ought to reſt fully ſatisfied in our Minds, that uſing of a Form of Prayer is not only lawful, but much more for our Edifying, than it is poſſible for any other way of Praying to be.

The ſame may be proved alſo from the Nature of the Thing itſelf, by ſuch Arguments, which do not only demonſtrate that it is ſo, but likewiſe ſhew how it comes to be ſo. For firſt, In order to our being Edified, ſo as to be made better and holier, whenſoever we meet together upon a religious Account, it is neceſſary that the ſame good and holy Things be always inculcated and preſſed upon us,

after one and the ſame Manner. For we cannot but all find by our own Experience, how difficult it is to faſten any Thing that is truly good either upon ourſelves or others: and that it is rarely, if ever, effected, without frequent Repetitions of it. Whatſoever good Things we hear only once, or now and then, although perhaps upon the hearing of them, they may ſwim for a while in our Brains, yet they ſeldom ſink down into our Hearts, ſo as to move and ſway the Affections; as it is neceſſary they ſhould do, in order to our being Edified by them. Whereas, by a ſet Form of Publick Devotions rightly compoſed, as we are continually put in mind of all Things neceſſary for us to know or do, ſo that is always done by the ſame Words and Expreſſions, which by their conſtant uſe will imprint the Things themſelves ſo firmly in our Minds, that it will be no eaſy Matter to obliterate or raze them out; but do what we can they will ſtill occur upon all Occaſions; which cannot but be very much for our Chriſtian Edification.

Moreover, that which conduceth to the quickning our Souls, and to the raiſing up our Affections in our Publick Devotions, muſt needs be acknowledged to conduce much to our Edification. But it is plain, That, as to ſuch Purpoſes, a ſet Form of Prayer is an extraordinary Help to us; for, if I hear another pray, and know not before-hand what he will ſay, I muſt firſt liſten to what he will ſay next: then I am to conſider, whether what he ſaith be agreeable to ſound Doctrine, and whether it be proper and lawful for me to join with him in the Petitions he puts up to God Almighty; and if I think it is ſo, then I am to do it. But before I can well do that, he is got to another Thing: By which means it is very difficult, if not morally impoſſible,

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to join with him in every Thing so regularly as I ought to do. But by a set Form of Prayer all this Trouble is prevented; for having the Form continually in my Mind, being thoroughly acquainted with it, fully approving of every Thing in it, and always knowing before-hand what will come next, I have nothing else to do, whilst the Words are sounding in mine Ears, but to move my Heart and Affections suitable to them, to raise up my Desires of those good Things which are prayed for, to fix my Mind wholly upon God, whilst I am praising of him; and so to employ, quicken, and lift up my whole Soul in performing my Devotions to him. No Man that hath been accustomed to a set Form for any considerable Time, but may easily find this to be true by his own Experience: And by consequence, that this way of Praying is a greater Help to us, than they can image that never made trial of it.

To this may be also added, That if we hear another praying a Prayer of his own private Composition or voluntary Effusion, our Minds are wholly bound up and confined to his Words and Expressions, and to his Requests and Petitions, be they what they will: So that at the best we can but pray his Prayer. Whereas when we pray by a Form prescribed by the Church, we pray the Prayers of the whole Church we live in, which are common to the Minister and People, to ourselves, and to all the Members of the same Church: So that we have all the devout and pious Souls that are in it, concurring and joining with us in them: which cannot surely but be more effectual for the Edifying not only of ourselves in particular, but of the Church in general, than any private Prayer can be.

Lastly, In order to our being Edified by our publick

lick Devotions, as it is necessary that we know before-hand what we are to pray for, so it is necessary that we afterwards know what we have prayed for, when we have done: For I suppose you will all grant, that all the Good and Benefit we can receive from our Prayers, is to be ultimately resolved into God's gracious hearing, and answering of them: Without which they will all come to nothing. But there are two Things required to the obtaining an Answer of our Prayers: First, That we sincerely and earnestly desire good Things at the Hands of God, to which, as I have shewn, a set Form of Prayer conduceth very much: And then, Secondly, It is required also, that we trust and depend upon God for his granting of them, according to the Promises which he hath made unto us in Jesus Christ our Lord. And I verily believe, that one great Reason why Men pray so often to no purpose, is, because they do not take this Course; but when they have done their Prayers, they have done with them, and concern themselves no more about them, than as if they had never prayed at all. But how can we expect that God should answer our Prayers, when we ourselves do not mind whether He answers them or no? nor believe and trust upon Him for it? For certainly trusting in God, as it is one of the highest Acts of Religion that we can perform, so it is that which gives Life and Vigour, Virtue and Efficacy to our Prayers, without which we have no Ground at all to expect they should be answered: For God having promised to answer our Prayers, except we trust on Him for his Performance of such Promises, we lose the Benefit of them, and by consequence our Prayers too. And therefore, as ever we desire that He should grant us what we pray for, when we have

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directed our Prayers to him, we muſt ſtill *look up*, Pſal. v. 3. expecting and hoping for the return of them.

Now as this is a Thing of greater Conſequence, ſo a ſet Form of Prayer is a greater Help to us in it, than it is commonly thought to be. For if we hear another utter a Prayer *ex tempore*, which he never ſaid, nor we heard before, nor ever ſhall do again, it is much if he himſelf can remember the tenth Part of what he ſaid: How much leſs can we that heard him do it? And if we cannot poſſibly remember what he prayed for, How is it poſſible for us to expect it at the Hands of God? or to depend upon him for it? But now it is quite otherwiſe when we uſe a ſet Form of Prayer: For by this Means, when we have prayed, we can recollect ourſelves, look over our Prayers again, either in a Book, or in our Minds, where they are imprinted; we can conſider diſtinctly what we have aſked at the Hands of God, and ſo act our Faith and Confidence on him for the granting every Petition we have put up unto him, according to the Promiſes which he hath made us to that Purpoſe. And as this is the ſureſt Way whereby to obtain what we pray for, it muſt needs be the moſt Edifying Way of Praying that we can poſſibly uſe.

Theſe Things being duly weighed, I ſhall now take it for granted, That the uſing a Form in general in the Publick Worſhip of God, is agreeable to this Apoſtolical Rule, *Let all Things be done to Edifying*; and ſo ſhall proceed to ſhew, That that Form in particular, which our Church hath appointed to be uſed upon ſuch Occaſions, is ſo too. For which end it is not neceſſary that I ſhould run through every particular Word, Phraſe or Expreſſion in the *Common-Prayer*, much leſs that I ſhould

ſhould vindicate and defend it from every little Exception, that Ignorance and Malice may make againſt ſomething in it. For nothing ever yet was, or even can be ſaid or written, but ſomething or other may be ſaid or written againſt it, either well or ill. But my Buſineſs muſt be to prove, That the Form of Divine Service contained in the Book of *Common-Prayer*, which is now uſed in the Church of *England*, conduceth ſo much to the Edifying thoſe that uſe it, that it agrees exactly to the Rule which the Apoſtle here preſcribes in that Caſe. And this I ſhall demonſtrate from four Heads. 1. *From the Language.* 2. *From the Matter, or Subſtance of it.* 3. *From the Method.* And, 4. *From the Manner of Performing it.* For if it be Edifying in all theſe Reſpects, it muſt needs be acknowledged to be ſo in the whole: There being nothing in it but what may be reduced to ſome of theſe Heads.

Firſt therefore as to the *Language*:—you all know that the whole Service is performed in *Engliſh*, the vulgar and the common Language of the Nation, which every one underſtands, and ſo may be edified by it. And this, indeed, is the Ground and Foundation of all the Benefits that we can poſſibly receive from our Publick Prayers. And therefore in the Church of *Rome*, the common People are made uncapable of being Edified by the Prayers of the Church, in that they are all made in *Latin*, a Language which they do not underſtand. So that when they meet to worſhip God, there are ſeldom any in the Congregation that know what is ſaid there, except the Prieſt that reads it, and oftentimes not he neither. By which Means they have no ſuch Thing really amongſt them as *Common-Prayer*. Neither is it poſſible

possible for the common People to be ever Edified by what is there said, or done, except they could be once convinced by it of the horrible Abuse which their Church puts upon them, in commanding all her publick Devotions to be performed in an unknown Tongue, directly contrary not only to the Rule in my Text, but to the Design of this whole Chapter.

But, blessed be God for it, it is not so with us: For ours is truly *Common-Prayer*; for it is written and read in that Language which is *Common* to all the Congregations in the Kingdom, and to every Person in each Congregation. So that all the People of the Land, whatsoever Rank or Condition they are of, may join together in the Use of every thing that is in it, and so be jointly Edified by it: Especially, considering that it is not only all in *English*, but in common and plain *English*, such as we use in our common Discourse with one another. There are no unusual or obsolete Words, no hard or uncouth Phrases in it, but every Thing is expressed as clearly and plainly as Words can do it. So that the meanest Person in the Congregation, that understands but his Mother Tongue, may be edified by it, as well as the greatest Scholar.

But that which is chiefly to be considered in the Language of the *Common-Prayer*, is, that it is not only *common* but *proper* too. Though the Words there used are but common Words, yet they are so used, that they *properly* express the Things that are designed by them. This, I confess, may seem to be no great Matter at first Sight, yet it is that without which we might be subverted by that which was intended for our Edification. For Impropriety of Speech in Matters of Religion hath

hath given Occaſion to all, or moſt of the Schiſms, Errors and Hereſies, that ever infeſted this, or any other Church, as might eaſily be demonſtrated. Hence the Apoſtle gave *Timothy*, *A Form of ſound Words*, and charged him to hold it faſt; *Hold faſt*, ſaith he, *the Form of ſound Words which thou haſt heard of me*, 2 Tim. i. 13. As knowing that except the Words, whereby he uſually expreſſed divine Truths, were ſound and proper, it would be impoſſible for his Notions and Opinions of the Things themſelves to be ſo. And certainly, if ever there was *A Form of ſound Words*, compoſed by Men ſince the Apoſtles Times, our *Common-Prayer* may juſtly deſerve that Title; it being all made up of ſuch fit and proper, ſuch ſound and wholeſome Words, that if we do but hold faſt to them, there is no fear of our falling, either into Hereſy or Schiſm. For they being duly conſidered, will ſuggeſt to our Minds right and true Apprehenſions of all the Articles of our Chriſtian Religion, and ſo not only make us ſound, but build us up ſtrong and firm in our moſt holy Faith: So that conſidering the Plainneſs and Perſpicuity, the Soundneſs and Propriety of Speech, which is uſed in it, the leaſt that can be ſaid of the *Common-Prayer*, is, that all Things in it are ſo worded, as is moſt for the Edifying of all thoſe that uſe it.

And as the Words in the *Common-Prayer* are all as Edifying as Words can be, ſo in the ſecond Place is the *Matter* expreſſed by thoſe Words. For there is nothing in it but what is neceſſary for our Edification, and all Things that are, or can be for our Edification, are plainly in it. Firſt, I ſay there is nothing in our Liturgy but what is neceſſary for our Edification. There are no ſuch *Fables* in it,

or *endleſs Genealogies*, which (as the Apoſtle ſaith) *miniſter Queſtions, rather than godly Edifying, which is in Faith*, 1 Tim. i. 4. There are none of thoſe vain Diſputations, and impertinent Controverſies, which have of late been raiſed in the Church, to its great Diſturbance, rather than its Edification. There are no new Opinions, nor airy Speculations in it, which ſerve only to tickle Mens Ears, and pleaſe their Fancies, and ſo divert their Thoughts from what they are about. Look it all over without Prejudice and Partiality, conſider ſeriouſly every Thing that is in it, and you will find nothing aſſerted but what is conſonant to God's Word; nothing prayed for, but according to his Promiſe; nothing required as a Duty, but what is agreeable to his Commands; nothing ſaid or done, but what is grave or ſober, ſolemn and ſubſtantial; nothing but what becomes the Worſhip of our Great and Almighty Creator; and therefore nothing but what we may ſome way or other be edified by.

And as there is nothing in it but what is Edifying, ſo all Things that are or can be Edifying are in it. For nothing can be neceſſary to Edify, and make us ſolid and perfect Chriſtians, but what is neceſſary either to be *believed* or *done*, or elſe *obtained* by us. But there is nothing neceſſary to be *known* or *believed*, but we are taught it; nothing neceſſary to be *done*, but we are enjoined in it; nothing neceſſary to be *obtained*, but we pray for it in our public Form of divine Service.

For firſt, As to thoſe Things which are neceſſary to be *known*, or *believed*, it is acknowledged by all Proteſtants, that they are fully contained in the *holy Scriptures*, which make a great, if not the greateſt part of our divine Service; and are conſtantly read over; the *Pſalms* once every Month, the

the *Old Teſtament* once, and the *New* thrice every Year. And all the Fundamental Articles of our Chriſtian Faith, revealed in the holy Scriptures, being briefly ſummed up in the *Apoſtles Creed*, that we may be ſure to keep them always in our Minds, we have that Creed read and repeated always once, and moſt commonly twice every Day in the Year. And ſeeing the God-head of our bleſſed Saviour, the Foundation of our whole Religion, hath been, and ſtill is denied by ſome, leſt we ſhould be led away with the Error of the Wicked, every Sunday and Holiday we read the *Nicene Creed*, wherein the God-head both of the Son and Holy Ghoſt is aſſerted and explained. And that we may not entertain any erroneous Opinions concerning the moſt holy Trinity, or the Incarnation of the Son of God, but the true Catholic Faith whole, and undefiled, upon certain Days every Year we read that which is commonly called *The Creed of St.* Athanaſius, wherein thoſe great Myſteries are unfolded, in the moſt proper and perſpicuous Terms that they are capable of.

And as all Things neceſſary to be believed are ſummarily contained in the *Three Creeds*, ſo they are frequently explained in the other Parts of our Liturgy; inſomuch, that it would be eaſy to frame a compleat Body of Divinity out of the Words there uſed; at leaſt of all ſuch Things as are needful for any Man in the World to believe or know, in order to his eternal Salvation.

The ſame may be ſaid alſo of all thoſe Things which we ought to do: For as we here do whatſoever is neceſſary to be done, in order to our Worſhip of God in this Place, ſo we here are taught whatſoever is neceſſary to be learnt, in order to

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our ſerving God in all other Places. So that no Man that frequents our publick Congregations, where the *Common-Prayer* is uſed, can ever plead Ignorance of any one Duty whatſoever: For, if it be not his own Fault, he may there be inſtructed in every Thing which He that made him requires of him. For here, as I obſerved before, we conſtantly read the holy Scripture, which, as the Apoſtle ſaith, *Is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be made perfect, throughly inſtructed unto all good Works.* 2 Tim. iii. 16, 17. And ſeeing it hath pleaſed the moſt high God to compriſe his whole Will, and by Conſequence our Duty, in the *Ten Commandments*, hence we read them conſtantly every Sunday and Holiday throughout the whole Year: By which Means every one, that doth not wilfully ſhut his Eyes, may clearly ſee, and fully underſtand his whole Duty, both to God and Man. Eſpecially conſidering that in our Prayers themſelves alſo, there is frequent Mention made of all thoſe Vices which ought to be avoided, and of all thoſe good Works which ought to be performed by us. So that we can never come to Church but we are ſtill put in mind both of *what we ought*, and *what we ought not* to do, that we may be ſaved.

And then, as there is nothing neceſſary to be *known* or *done*, but we are taught it, ſo neither is there any Thing neceſſary to be *obtained*, to make us either Holy or Happy, but we pray for it in the *Common-Prayer*. For here we have the *Lord's Prayer*, a Prayer compoſed by Wiſdom itſelf; and therefore it muſt needs be the moſt perfect and divine Prayer that ever was made. Neither do we uſe it only once, but in every diſ-

tinct Service of the Church, in our Prayers before we read the holy Scripture, and in our Prayers after; towards the End of the Litany, and in the Beginning of the Communion Service, and in every Office of the Church beſides. And the Reaſon is, becauſe altho' our Saviour hath not forbidden us to uſe any other Prayer, yet He hath expreſsly commanded us to ſay this whenſoever we pray. And therefore, in Obedience to his Command, our Church hath wiſely ordered, that in all, and in every ſolemn Addreſs that we make to the moſt high God, we always ſay this Prayer; leſt otherwiſe, by our Tranſgreſſion of his Command, in omitting this, we make all our other Prayers to be ineffectual. And beſides, by the conſtant Uſe of this amongſt our other Prayers, we are always ſure to uſe one Prayer both abſolutely perfect in itſelf, and moſt acceptable unto Him to whom we pray; it being a Prayer of his own Compoſure: So that we ſpeak unto God in his own Words; and ſo may be confident, that we aſk nothing of Him but exactly according to his own Will.

And though all Things neceſſary for us be virtually contained in the *Lord's Prayer*, yet our Church, in Conformity to the Catholick and Apoſtolical, hath thought good to add ſome other Prayers, in which the ſame Things are more particularly expreſſed and deſired at the Hands of our great and moſt bountiful Benefactor. All which are ſo contrived, that there is nothing Evil or Hurtful for us but we pray againſt it; nothing Good or Uſeful but we pray for it. There is no Vice or Luſt but we deſire it may be ſubdued under us: No Grace or Virtue but we pray it may be planted and grow in us. Inſomuch,

that

that if we do but constantly and sincerely pray over all those Prayers, and stedfastly believe and trust in God for his answering of them, and so obtain what we there pray for, we cannot but be as real and true Saints, as happy and blessed Creatures, as it is possible for us to be in this World. Neither do we here pray for ourselves only, but, according to the Apostle's Advice, we make *Supplications, Prayers, Intercessions, and giving of Thanks for all Men*; yea, *for our very Enemies*, as our Saviour hath commanded us, *Mat.* v. 44. And what can be desired more than all this, to make the Matter of the *Common-Prayer* edifying, either to ourselves or others? Nothing certainly, but Truth and Sincerity of Heart in the using of it.

I cannot pass from this Head, before I have observed one Thing more unto you, concerning the Prayers in general; and that is, That they are not carried on in one continual Discourse, but divided into many short Prayers, or Collects, such as that is which our Lord himself composed; and that might be one Reason wherefore our Church so ordered it, that so she might follow our Lord's Example in it, who best knew what kind of Prayers were fittest for us to use. And indeed, we cannot but all find, by our own Experience, how difficult it is to keep our Minds long intent upon any Thing, much more upon so great Things as the Object and Subject of our Prayers are; but, do what we can, we are still liable to Distractions: So that there is a kind of Necessity to break off sometimes, to give ourselves a breathing Time, that our Thoughts being loosened for a while, they may with more Ease, and less Danger of Distraction, be tied up again, as it

is neceſſary they ſhould be, all the while that we are actually praying to the Supreme Being of the World.

Beſides that, in order to the performing our Devotions aright to the moſt high God, it is neceſſary that our Souls be poſſeſſed all along with due Apprehenſions of his Greatneſs and Glory. To which Purpoſe our ſhort Prayers contribute very much: For every one of them beginning with ſome of the Properties or Perfections of God, and ſo ſuggeſting to our Minds right Apprehenſions of Him at firſt, it is eaſy to preſerve them in our Minds during the Space of a ſhort Prayer, which in a long one would be apt to ſcatter and vaniſh away.

But that which I look upon as one of the principal Reaſons, why our Publick Devotions are and ſhould be divided into ſhort Collects, is this: Our bleſſed Saviour, we know, hath often told us, That whatſoever we aſk in his Name, we ſhall receive: And ſo hath directed us in all our Prayers to make uſe of his Name, and to aſk nothing but upon the Account of his Merit and Mediation for us; upon which all our Hopes and Expectations from God do wholly and ſolely depend. Hence therefore (as it always was; ſo) it cannot but be judged neceſſary, that the Name of Chriſt be frequently inſerted in our Prayers, that ſo we may lift up our Heart unto Him, and act our Faith upon Him for our obtaining the good Things we pray for. And ſo we ſee it is in the *Common-Prayer*; for whatſoever it is we aſk of God, we preſently add, *Through Jeſus Chriſt our Lord*, or ſomething to that Purpoſe; and ſo aſk nothing but according to our Lord's Direction, even in his Name. And this is the Reaſon that makes

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our Prayers ſo ſhort: For take away the Conclu-
ion of every Collect or Prayer *In the Name of*
Chriſt, and you may join them altogether, and
ake them but as one continual Prayer. But
his would be to offer manifeſt Violence to the
rayers, by taking away that which gives them
ll their Force and Energy, and ſo making them
neffectual to the Purpoſes for which they are uſed.
or certainly the aſking all Things in the Name
f Chriſt, as we do in the *Common-Prayer*, is the
nly Way whereby to obtain what we deſire, and,
y Conſequence, the moſt *Edifying Way* of Pray-
g in the World.

The next Thing to be conſidered in the *Common-*
rayer, is the *Method*, which is admirable, and
Edifying, if poſſible, as the *Matter* itſelf. This
ne can deny, that doth but fully underſtand, and
rioufly conſider of it. Which, therefore, that
u may all do, I ſhall briefly run through the
hole, and give you what Light I can into it,
t you may clearly ſee, not only the Reaſonable-
ſs, but the Excellency of it all along. For
hich Purpoſe I ſhall inſtance only in ſuch Things
ich offer themſelves at firſt Sight, to any one
t doth but caſt his Eye upon it.

Let us therefore ſuppoſe a Congregation of ſober
d devout Chriſtians (ſuch as we all ſhould be)
t together to perform their Publick Devotions
Almighty God; every one of which hath lift
his Heart privately unto him already, implor-
his Aid and Aſſiſtance in the Performance of
great a Work, and ſo are all now ready to ſet
ut it. The firſt Thing we do, is to Read
e *Sentences* of holy Scripture, that ſo we may
in our Devotions unto God in his own Words.
d they are all ſuch *Sentences* as put us in mind

of our Sins againſt Him, and of his Promiſe to pardon them if we do repent: That ſo we may preſent and carry ourſelves with that Reverence and godly Fear before Him, as becometh thoſe who are ſenſible of their own Vileneſs, and Unworthineſs to approach ſo great a Majeſty: And likewiſe, with that Faith and humble Confidence, which becometh thoſe that believe, that He, upon our Repentance, will pardon our Sins, and accept both our Perſons and Performances, according to the Promiſes which He hath made unto us.

Then follows a grave *Exhortation*, concerning the End of our preſent Aſſembling, which is of great Uſe, and ought never to be omitted. For Men generally are apt to ruſh into the Preſence of God, without ever conſidering what they go about. Whereas this *Exhortation* puts us upon conſidering the Greatneſs of the Work which we are now engaged in, and ſo upon compoſing our Thoughts, and preparing ourſelves for the due Performance of it.

Our Minds being thus brought into a right Frame and Temper for it, we all, both Miniſter and People, proſtrate ourſelves before the moſt high God, *Confeſſing*, upon our Knees, the manifold Sins and Wickedneſs that we have committed againſt Him. Which *Confeſſion* is ſo contrived, that all, and every Perſon in any Congregation whatſoever, may join in it. For it runs in general Terms: And yet ſo too, that every particular Perſon may and ought in his own Mind to confeſs and acknowledge his own Sins, which he knows himſelf to be guilty of. As where he ſays, *We have left undone thoſe Things which we ought to have done, and we have done thoſe Things which we ought not to have done.* At the ſaying of this every one

ſhould

ſhould call his own Sins to remembrance, and what Duties he knows himſelf to have omitted, and what Vices he knows himſelf to have committed, and confeſs them accordingly unto God. And when we have thus confeſſed our Sins to God, we preſently implore his Mercy in the Pardon of them, and his Grace, that for the future we may forſake them.

And whilſt we are thus upon our Knees, humbly confeſſing and bewailing our Sins before the Lord our God, the Miniſter ſtands up, and, in the Name of God, declares and pronounceth to all thoſe who truly repent, and unfeignedly believe his Goſpel, *The Abſolution and Remiſſion of all their Sins.* Which tho' ſpoken alſo in general Terms, yet every particular Perſon there preſent ought to apply it to himſelf, ſo as to be fully perſuaded in his own Mind, that, if he doth but ſincerely repent, and believe the Goſpel, he is perfectly abſolved from all his Sins by God himſelf, according to the Promiſes which He hath made to Mankind in Jeſus Chriſt our Lord.

And now looking upon ourſelves as *abſolved* from our Sins, upon our Repentance and Faith in Chriſt, and by Conſequence, as reconciled to God, we take the Boldneſs to call Him Father, humbly addreſſing ourſelves to Him in that divine Form of Prayer which He himſelf hath given us. Which done, we lift up our Hearts and Voices unto God, for his Aſſiſtance of us in what we do, in the Words of *David*, the Miniſter crying out, *O Lord open thou our Lips*; and the People anſwering, *And our Mouths ſhall ſhew forth thy Praiſe.* The Miniſter again, *O God make ſpeed to ſave us*; the People, *O Lord, make haſte to help us.* And then immediately we all lift up our Bodies to ſtand

upon our Feet, and ſo put ourſelves into a Poſture of Praiſing and Magnifying the eternal God, Father, Son, and Holy Ghoſt, for his infinite Goodneſs and Mercy towards us; for which Purpoſe the Miniſter firſt ſaith, or ſings, the *Gloria Patri*, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*; and the People, to ſhew their Conſent, anſwer, *As it was in the Beginning, is now, and ever ſhall be: World without End.* Amen. But not thinking this to be enough, the Miniſter calls upon the People again, ſaying, *Praiſe ye the Lord*, and the People anſwer, *The Lord's Name be praiſed*; and then we go on to praiſe Him together, ſaying, or ſinging, the Ninety-fifth *Pſalm*, *Venite exultemus Domino, O come let us ſing unto the Lord, let us heartily rejoice in the Strength of our Salvation*, &c. And ſo proceed to the *Pſalms* appointed for the Day. After every one of which, to teſtify our Belief in the moſt Sacred Trinity, and our Acknowledgment of that infinite Love and Goodneſs which every one of thoſe divine Perſons hath manifeſted to us, we repeat that incomparable Hymn, *Glory be to the Father*, &c.

Our Hearts being thus raiſed up to God in praiſing and admiring of Him, we are now in a fit Temper and Diſpoſition to hear what He ſhall ſpeak unto us, and therefore have a Chapter read out of the *Old Teſtament*; and that in its ordinary Courſe, except upon Sundays and Holidays, when more People attending the Publick Worſhip of God, than can conveniently come upon other Days, we read ſome ſelect Chapter proper for the Day, and ſuch as is judged moſt Edifying to all that are there preſent. And having thus heard God ſpeaking unto us in his holy Word, we preſently

ſently fall upon praiſing of Him again, for ſo unſpeakable a Mercy, ſaying, or ſinging in the Morning, the *Te Deum*, one of the moſt heavenly and ſeraphick Hymn that ever was compoſed by Man: Or elſe, the *Song of the three Children*, which is nothing but a Paraphraſe upon that which *David* ſang ſo often upon Earth, and which the holy Angels ſing continually in Heaven, even *Hallelujah*, *Praiſe ye the Lord.* Wherein we being all ſenſible how far ſhort we ourſelves come of praiſing God ſufficiently, we call upon all the Creatures of the World to do it, *Bleſs ye the Lord, praiſe Him, and magnify Him for ever.* In the Afternoon, we ſing either the *Magnificat*, or elſe the Ninety-eighth *Pſalm*; both which being taken out of God's own Word, cannot but be very pleaſing and acceptable unto Him.

After this, our Souls being got upon the Wing again, and ſoaring aloft in the Contemplation of the divine Perfections, we are now rightly qualified to hear and receive the ſublime Myſteries of the Goſpel. And therefore have a Chapter read to us out of the *New Teſtament.* After which, we being revived with the good Tidings of the Goſpel, and filled with Admiration at the infinite Goodneſs of God therein revealed to us, we break forth again into Praiſing and Adoring of Him, in the Song of *Zacharias*, or elſe in the hundredth *Pſalm*, in the Morning; and at Evening, either the ſixty-ſeventh *Pſalm*, or elſe the Song of old *Simeon*, ſtill concluding with *Gloria Patri.*

Now having thus heard ſome Part of the Word of God read to us, and expreſſed our Thankfulneſs unto Him for it, to ſignify our Aſſent, not only to what we have heard, but to the whole Scripture, we all with one Heart and Voice repeat

the *Apoſtle's Creed*, wherein the Sum and Subſtance of it is contained. And ſo profeſs ourſelves to continue in the Number of Chriſt's Diſciples, and that as we were at firſt baptized, ſo we ſtill believe in the Name of the Father, Son, and Holy Ghoſt, *God* bleſſed for evermore.

Hitherto we have been moſtly taken up with confeſſing our Sins to *God*, imploring his Mercy in the Pardon of them, hearing his moſt holy Word, acknowledging his Goodneſs to us, and praiſing and magnifying his Name for it. By which Means, except we have been extremely wanting to ourſelves, our Hearts cannot but be ſo united and fixed upon *God*, that we are now rightly diſpoſed to make known our Wants, and preſent our Petitions before Him. This therefore is the next Thing we ſet upon: But ſeeing that neither Miniſter nor People can poſſibly do it aright, without the Aſſiſtance of *God* himſelf, therefore each of them firſt prays for his ſpecial Preſence with the other. The one ſaying, *The Lord be with you*; the other, *And with thy Spirit.* And then immediately falling down upon our Knees, we Adore and Supplicate each Perſon of the moſt bleſſed Trinity to have Mercy upon us; *Lord, have mercy upon us*; *Chriſt, have mercy upon us*; *Lord, have mercy upon us.* After which we addreſs ourſelves to *God* in the Words that He hath put into our Mouths, ſaying the *Lord's Prayer*; which ended, the Miniſter and People by turns lift up their Hearts to *God* in ſome ſhort and heavenly Ejaculations, ſtriving as it were to outvie each other in prevailing with the Almighty to pour down his Bleſſings upon us. And then in an humble and ſolemn Manner, we join together in ſupplicating his divine Majeſty for his Grace and Favour, his Defence

ſence and Protection, his Mercy and Bleſſing, for ourſelves, for the King, for the Royal Family, for his Church, and for all Mankind: And this we do ordinarily in the Collects appointed for that Purpoſe. But upon *Wedneſdays* and *Fridays* (upon which Days the Primitive Church uſed to perform their more than ordinary Devotions) as alſo upon the *Lord's Day* in the Morning, we do it in the *Litany*, and in ſuch a *Litany* as comprehends all and every Thing that we can ever need to deſire of *Almighty God*, either for ourſelves or others.

After this, upon *Sundays* and *Holidays*, we proceed to the *Communion-Service*: And therefore, approaching to the Lord's Table, we begin it with his own Prayer. And after another ſhort Prayer to *God* to cleanſe the Thoughts of our Hearts by the Inſpiration of his Holy Spirit, we read the *Ten Commandments*, which He hath enjoined us to obſerve; and after every Commandment we aſk *God's* Mercy for our Tranſgreſſion thereof for the Time paſt, and Grace to keep the ſame for the Time to come; ſaying, *Lord, have Mercy upon us, and incline our Hearts to keep this Law.* And then, after a Prayer for the King, and the Collect for the Day, we read the *Epiſtle* and *Goſpel*, that is, moſt commonly, a ſhort Paragraph taken out of the Canonical *Epiſtles*, and another out of one of the Holy *Goſpels*, which was the antient Way of reading the Scripture, before it was divided into Chapters. And we do it now to prepare us the better for the Communion of the Body and Blood of Chriſt, therein revealed to us. But ſeeing we neither do, nor can, read over the Whole, we repeat the Subſtance of it in the *Nicene Creed*, which it is very neceſſary we

ſhould do at this Time, that ſo we may demonſtrate ourſelves to be Chriſtians, and ſo capable of receiving the moſt holy Communion.

He that all this while hath employed himſelf as he ought to do in the Service of our Church, cannot but find himſelf greatly edified by it. Yet howſoever, that nothing may be wanting that may any Way conduce to our Edification, after the *Nicene Creed*, our Church hath appointed a *Sermon* to be Preached; which if ſound, plain and practical, as it ought to be, cannot but be very edifying too.

And now we may be well ſuppoſed to be ſo far Edified, as to be raiſed up to the higheſt Pitch of Devotion that we can arrive at in this World, and ſo are fit to be admitted to the higheſt Ordinance of the Church, the Sacrament of the Lord's Supper: And therefore we now betake ourſelves to it. But that we may not appear before our Lord empty, we firſt offer up ſomething to Him of what He hath beſtowed upon us, to be diſpoſed of to pious and charitable Uſes; teſtifying thereby our Acknowledgment of his Goodneſs to us, and that we have nothing but what we receive from Him. And to excite and encourage us to do this all the while that we are offering, we have ſome ſelect Sentences of Scripture read to us, wherein God either commands us to be Charitable, or elſe promiſes a Bleſſing to thoſe that are ſo. And then we pray *for Chriſt's whole Church Militant here on Earth*, whereby we profeſs ourſelves to be real Members of it, and deſirous to hold Communion with it in Chriſt's myſtical Body and Blood. And ſo we proceed to the Celebration of it; in which the *Method* is ſo clear, ſo apparently edifying, that I need not ſay any Thing of it. But ſhall only obſerve two Things in general concerning it.

Firſt,

First, That the Sacrament of the Lord's Supper, being the higheſt Myſtery in all our Religion, as repreſenting the Death of the Son of God to us, hence that Place where the Sacrament is adminiſtered, was always made and reputed the higheſt Place in the Church. And therefore alſo it was wont to be ſeparated from the reſt of the Church by a Skreen or Partition of Net-work, in Latin *Cancelli*, and that ſo generally, that from thence the Place itſelf is called the *Chancel*. That this was antiently obſerved in the Building of all conſiderable Churches (for I ſpeak not of private Oratories or Chapels) within few Centuries after the Apoſtles themſelves, even in the Days of *Conſtantine* the Great, as well as in all ages ſince, I could eaſily demonſtrate from the Records of thoſe Times. But having purpoſely waved Antiquity hitherto, I am loth to trouble you with it now. But I mention it at preſent, only becauſe ſome perhaps may wonder, why this ſhould be obſerved in our Church rather than in all the other Churches which have been lately built in this City: Whereas they ſhould rather wonder, why it was not obſerved in all others as well as this. For beſides our Obligations to conform as much as may be to the Practice of the Univerſal Church, and to avoid Novelty and Singularity in all Things relating to the Worſhip of God, it cannot be eaſily imagined, that the Catholick Church in all Ages and Places for 13 or 1400 Years together, ſhould obſerve ſuch a Cuſtom as this, except there were great Reaſons for it.

What they were, it is not neceſſary for us to enquire now. It may be ſufficient to obſerve at preſent, that the *Chancel* in our Chriſtian Churches

was always looked upon, as anſwerable to the Holy of Holies in the Temple, which you know was ſeparated from the Sanctuary or Body of the Temple, by the Command of God himſelf: And that this Place being appropriated to the Sacrament of the Lord's Supper, it ought to be contrived, as may be moſt convenient for thoſe who are to partake of that bleſſed Ordinance. But it muſt needs be more convenient for thoſe who are to enjoy Communion with Chriſt, and in Him with one another, in this holy Sacrament, to meet together, as one Body, in one Place, ſeparated for that Purpoſe; than to be diſperſed, as otherwiſe they would be, ſome in one and ſome in another Part of the Church. Or in ſhort, it is much better for the Place to be ſeparate than the People.

Furthermore, It is not only convenient, but in ſome Senſe neceſſary, for every Communicant to obſerve and take ſpecial Notice of the ſeveral Circumſtances which our Lord hath ordained to be uſed in this Sacrament, as the Breaking of the Bread, and the Conſecrating both that and the Wine, to repreſent his Death, the Breaking of his Body, and the Shedding of his Blood for our Sins; that ſo our Hearts may be the more affected with it, and by Conſequence our Souls more Edified by it. But this cannot be ſo well done, except there be a Place ſet apart for it, where they may all be placed about or near the Communion Table, and ſo behold what is there done at the Conſecration of the Elements. Hence alſo it is, that the Seats there, are and ought to be ſo ordered, that all that are in them may ſtill look that Way, and contemplate upon their bleſſed Saviour, there evidently ſet forth as crucified for them.

The

The other Thing that I would obſerve unto you concerning the holy Communion, is this, that our Church requireth, or at leaſt ſuppoſeth it to be adminiſtered every Lord's Day, and every Holiday throughout the Year, as it was in the Primitive Church. For that is the Reaſon that the *Communion Service* is appointed to be uſed upon all ſuch Days, and to be read at the Communion Table, that ſo the Miniſter may be there ready to adminiſter it unto all that deſire to partake of it. Which ſhews the great Care that our Church hath of all her Members, that they might be edified and confirmed in the Faith; to which nothing contributes more, than frequent Communion at our Lord's Table. Which if People could once be perſuaded to, they would ſoon find greater Benefit by it than I can expreſs, or they themſelves, till then, imagine. I ſhall ſay no more of it at preſent, but only this, That I am ſo ſenſible of what I now ſay, that could I be ſure to have a ſufficient Number of Communicants, I ſhould be heartily glad to adminiſter the holy Sacrament every Lord's Day, both for their Sakes, and my own too.

Thus I have given you a ſhort Scheme of that excellent Method wherein our Divine Service is performed: Which whoſoever rightly conſiders, will need no other Argument to convince Him, that it is, according to the Apoſtle's Rule, very Edifying indeed. The laſt Thing to be conſidered in it, is the Manner of its Performance; by which I mean only the ſeveral Poſtures of the Body, as Standing and Kneeling, which are uſed in it: For they are alſo done to Edifying.

While we ſay or ſing the *Hymns* or *Pſalms* to the Praiſe and Glory of God, we ſtand up, not only to ſignify, but to excite the Elevation of

our Minds at that Time. For as on the one Hand, if our Souls be really lifted up in the Praiſes of God, our Bodies will naturally lift up themſelves, to accompany them as far as they can towards Heaven; ſo on the other Hand, the raiſing up of our Bodies helps towards the raiſing up of our Souls too, by putting us in mind of that high and heavenly Work we are now about; wherein, according to our weak Capacities, we join with the Choir of Heaven in praiſing God now, as we hope to do it for evermore. For this Cauſe alſo we *ſtand* at the Creeds; for they being Confeſſions of our Faith in God, as ſuch they come under the proper Notion of Hymns, or Songs of Praiſe to Him: All our praiſing God being really nothing elſe but our confeſſing and acknowledging Him to be what He is in himſelf and to us. And beſides that, by our ſtanding at the Creeds and Goſpels, we ſignify our Aſſent unto them, and our Readineſs to defend them to the utmoſt of our Power, againſt all Oppoſition whatſoever. And as for the Goſpels, particularly, they contain the very Acts which our Lord did, and the very Words which He ſpake when He was upon Earth; and therefore we who profeſs Him to be our Lord and Maſter, cannot ſurely but *ſtand up*, when we hear Him ſpeaking, and liſten diligently to thoſe gracious Words which proceed out of his divine Mouth.

And as when we praiſe God, we raiſe up ourſelves as high as we can towards Heaven, ſo when we pray unto Him, we fall down as low as we can towards the Earth, not daring to preſent our Supplications to the abſolute Monarch of the whole World, any other ways than upon our Knees. Which is ſo proper, ſo natural a Poſture for Supplicants, that if all Men would but duly conſider

what

what they do when they pray to Almighty God, the Church need never have commanded them to *Kneel* at that time. For they could not chooſe but do it: No, not although the Place where they are ſhould ſeem never ſo inconvenient for it. For we find our bleſſed Saviour himſelf kneeling, at his Prayer in the Garden, upon the bare Ground, *Luke* xxii. 41. And St. *Paul* upon the Sea-ſhore, where he could have no other Cuſhion but Stones or Sand, *Acts* xxi. 5. Howſoever, to take off all thoſe little Excuſes that Men are apt to make for themſelves in this Caſe, the Seats in this Church are ſo diſpoſed, and all Things ſo prepared in them, that there can be no Inconvenience at all in it, but rather all the Conveniencies for Kneeling that can be deſired. And therefore if any one of you ſhall neglect to kneel, while the Prayers are read, they will give us too much Cauſe to call their Religion into Queſtion, or to ſuſpect they have none at all: For if they had, they durſt not, they could not offer ſuch a manifeſt Affront to the great Creator of the World, as to carry themſelves no otherwiſe while they pray to Him, than as if they were converſing with their Fellow Creatures. But why do I ſpeak of their praying unto God? It is too much to be feared they do not pray at all, nor come to Church for any better Purpoſe, than only to ſee and be ſeen. I am ſure they perform no Act of external Worſhip or Adoration unto God, nor ſhew Him that Reſpect and Reverence which is due unto Him; and ſo give very great Offence to all pious and devout Chriſtians.

Whereas if all and every Perſon in the Congregation would always be upon their Knees while they put up their Petitions to the moſt high God,

what

what a mighty Advantage would this be, not only to every one in particular, but to the whole Congregation in general? For as every one would by this Means keep his Heart more ſtedfaſt in the true Fear and Dread of God, and likewiſe more certainly obtain the good Things he prays for, as the Fathers frequently aſſert, ſo the whole Congregation would alſo be very much edified by it. For by this Means we ſhould excite and inflame each other's Devotions, confirm and ſtrengthen one another's Faith, and convince both ourſelves and all that ſee us, that Religion is indeed a ſerious Thing; and that we believe it to be ſo, by our ſerving God with ſo much Reverence and godly Fear, as this humble Poſture repreſenteth. And therefore as you tender the Love of God, the Credit of Religion, or the Salvation of your own Souls, I beſeech you all, in the Name of Him that made you, that whenſoever you come hither to pray unto Him, you do it in that awful, lowly and ſolemn Manner, which our Church commandeth, and as becometh Creatures, when you ſpeak to your Great and Almighty Creator; that ſo you may give true Worſhip and Honour unto Him, and alſo receive that Benefit and Edification to yourſelves, which He hath promiſed, and you expect from your Publick Prayers: this being certainly the moſt edifying Poſture that you can poſſibly uſe upon ſuch Occaſions.

From what hath been hitherto diſcourſed concerning the Language, the Matter, the Method, and the Manner of performing Divine Service, as contained and preſcribed in the Book of *Common-Prayer*; we may poſitively conclude, that it agrees exactly with the Rule in my Text, even that *All Things in it are done to Edifying*: Which

was

was the Thing I undertook to prove. I know that many other Arguments might be brought to ſhew the Excellency and Uſefulneſs of the *Common-Prayer*; but theſe already produced, are ſufficient to convince any ſober and conſidering Chriſtian of it: And if there be any here preſent, who are not yet convinced by what they have heard of it, I deſire only one Thing of them, and that is, That they would but make Trial of it for a while: For my Charity prompts me to believe, that all the Zeal that ſome expreſs againſt the *Common-Prayer*, and all that Indifferency that is in others for it, proceeds only from their Ignorance of what it is, or at leaſt from their want of an Experimental Knowledge of it. For let any Man that ſeriouſly minds the Worſhip of God, and the Salvation of his Soul, before all Things elſe, let ſuch a one, I ſay, ſet himſelf in good earneſt to uſe the *Common-Prayer*, as he ought to do, for ſome conſiderable Time, and I do not doubt but that by the Bleſſing of God, he will find that Benefit and Edification by it, that his own Experience ſhall convince him of all that I have now ſaid, more than all the Arguments that I have, or any Man in the World can ever produce to him. Some perhaps may think this to be a Paradox: but I do not queſtion but that many here preſent can atteſt it upon their own Knowledge; having found themſelves more confirmed in their Faith, more ſettled in their Religion, more humbled for their Sins, more ſupported under their Troubles, more inflamed with Love to God, and Deſires of Heaven, every Way more Edified by the conſtant Uſe of the *Common-Prayer*, than they could ever have believed it poſſible to have been, except they had found it to have been ſo by their own Experience.

Now

Now theſe Things being thus briefly conſidered, I ſhall obſerve only two Things from them. The First is the extraordinary Prudence, as well as Piety, of our firſt Reformers, who firſt compiled the Book of *Common-Prayer*, ſo exactly conformable to the Word of God, and the Apoſtolical Canon in my Text; which I cannot but aſcribe to the ſame extraordinary Aid and Aſſiſtance from God, whereby they were afterwards enabled to ſuffer Perſecution, yea, Martyrdom itſelf, for his Sake; and ſo to confirm what they had done with their own Blood. Which certainly is no ſmall Commendation of it.

The other Thing I would obſerve unto you is, the Reaſon why the Devil hath had ſuch a Spite againſt the *Common-Prayer*, ever ſince it was firſt made. For the more Edifying it is to God's People, the more Deſtructive it muſt needs be of the Devil's Kingdom: And therefore it is no wonder that he hath all along employed the utmoſt of his Power and Policy to blaſt its Reputation, and to diſcourage and diſſuade Men from the Uſe of it. And by the Permiſſion of God, for the Puniſhment of this ungrateful Nation, he hath ſo far prevailed in his Deſign, that the *Liturgy* hath been twice caſt out of the Church ſince it was brought firſt into it; once in the Reign of Queen *Mary*, and then again in the Days of King *Charles* the Firſt.

In the Reign of Queen *Mary* you all know who were her Inſtruments in the doing of it, even the Papiſts. For they clearly and truly foreſaw that their erroneous Opinions could never be believed, nor ſuperſtitious Practices obſerved in the Nation, ſo long as the *Common-Prayer* was uſed. Foraſmuch as there is nothing in it but what is found

ſound and agreeable to the Doctrine of the Goſpel, and ſo contrary to the groundleſs Opinions which the Church of *Rome* would obtrude upon the World for Articles of Faith. And beſides that, there are many Expreſſions purpoſely inſerted in it, to arm us againſt the Pope's Supremacy, Indulgences, Invocation of Saints, Tranſubſtantiation, and other Popiſh Errors; ſo that it would have been impoſſible for the Romiſh Religion to be ever reſtored to the Nation, unleſs the *Common-Prayer* was firſt removed. Which therefore they took Care to have done as ſoon as poſſible. But within a few Years after, even the Firſt of Queen *Elizabeth*, it was brought in again. And as the Reformation was begun before, ſo from that Time forward it was carried on and perfected chiefly by the Means of the *Common-Prayer*. For it is very obſervable, that in the Reign of King *Edward* the Sixth, and for ſeveral Years too of Queen *Elizabeth*, there was little or no Preaching in moſt Parts of the Kingdom, and few then could read *Engliſh*; and yet by the conſtant and general Uſe of the Liturgy, and God's Bleſſing upon it, the whole Nation was ſo Edified in the true Religion, that there was ſcarce one in an Hundred but forſook and abhorred all Popiſh Doctrines and Superſtitions; which is an undeniable Argument, that in this Reſpect alſo it is as Edifying, as it is poſſible for a Thing of that Nature to be: Inſomuch that ſo long as the *Common-Prayer* is uſed and frequented as it ought to be, it is morally impoſſible for Popery to get any Ground amongſt us. But if this Bulwark was once removed (which God forbid) our grand Adverſary would ſoon accompliſh his malicious Deſigns upon us, one Way or other.

This

This he knows well enough, and therefore hath left no Stone unturned to effect it. But what he hath done before by the Papists, he afterwards brought about again by other Means in the Reign of King *Charles* the First. For by what kind of Spirit the *Common-Prayer* was then cast out you all know, and some of you found by woful Experience. All that I shall say of it is only this, that the same Spirit that then stirred up People so violently against the *Common-Prayer*, stirred them up at the same Time to rebel against their King, to take away Mens Estates and Lives contrary to all Law and Justice; and at last to murder one of the most pious Princes that ever lived. And whether that was the Spirit of Christ or Antichrist, God or the Devil, judge you. Be sure the Consequences of its being laid aside at that Time were very sad. For People being deprived of that whereby they should have been Edified, were immediately tossed to and fro with every Wind of Doctrine, until at length many of them fell into the most pernicious and damnable Heresies that were ever heard of in the Church. Yea, together with the Liturgy, they laid aside all Distinction betwixt sacred and common Things; by which Means the whole Nation was in Danger of being overspread with Profaneness and Irreligion.

But, blessed be the Name of the most high God for it, He was once more pleased to appear for us, and in a miraculous Manner to restore our *Common-Prayer* to his Church, together with our gracious Sovereign to his Kingdoms. But what shall we render to the Lord for so great a Blessing as this is? All that He expects, or we can give Him for it, is only to make the best Use of it that we can. This therefore is that which I now pray and beseech you all for the future to do. Do not think it enough

to be for the *Common-Prayer*, and to come now and then to hear it. This you may do, as many do, and yet receive no more Benefit by it, than as if there were none at all to be received. Which therefore can by no Means be imputed to the *Common-Prayer* itſelf, but to the Negligence of thoſe that uſe it. Neither muſt you think it enough to talk high for it, or to rail at thoſe who are not ſo happy as to be rightly informed about it. But rather take all Opportunities to inform them, and by all Means poſſible to convince them of the Excellency and Uſefulneſs of it. Which you can never do ſo effectually, as by your out-ſtripping and exceeding them in Virtue and good Works. For this is, and ever will be, a plain Demonſtration, that the *Common-Prayer* is indeed far more Edifying than thoſe new Modes of Religion, which they are ſo unhappily ſeduced into. That therefore you may do this, and ſo both experience in yourſelves, and demonſtrate unto others, the Truth and Certainty of what you have now heard concerning the *Common-Prayer*, I deſire you to obſerve theſe few Rules in the uſing of it.

Firſt, Come not to our Publick Prayers only out of Cuſtom, or for Faſhion ſake, as the Manner of ſome is, but out of a ſincere Obedience to God's Commands, and with a ſure Truſt and Confidence in his Promiſes for his Bleſſing upon what you do. For which End it will be very good, as you go to Church, to bethink yourſelves whither you are going, and what you are to do there, that ſo laying aſide all other Buſineſs, you may put yourſelves into a right Temper for ſo great a Work.

Secondly, Frequent our Public Prayers as often as you conveniently can. The oftener you are at them, the better you will like them, and the more

Edified

Edified you will be by them. And therefore do not ſatisfy yourſelves with hearing them once a Week. In this City, as alſo in many other Places of the Kingdom, eſpecially where there are Cathedrals, or Collegiate Churches, you may enjoy the Benefit of them publickly every Day, and ſo keep your Hearts continually in an holy and heavenly Frame, and always live as becometh Chriſtians; And if you neglect ſuch Opportunities as are now put into your Hands, you will one Day wiſh you had not, but then wiſhing will do no good.

Thirdly, If poſſible, come always at the Beginning of Divine Service; otherwiſe you will certainly miſs of ſomething that would have been Edifying to you, and perhaps of that, which at that Time might have done you more good than all the reſt. Neither will you loſe the Benefit only of Part of it, but in ſome Meaſure of the Whole too; all the Parts of it being linked together in ſo excellent a Manner and Method, that they influence and aſſiſt each other. So that nothing can be omitted either by Miniſter or People, but the whole will ſuffer by it, and loſe ſomething of that Virtue and Efficacy, which otherwiſe you will find in it.

Fourthly, All the while that you are in God's Houſe, carry yourſelf as in his ſpecial Preſence, and ſuitable to the Work you are about; ſtanding while you praiſe God, and kneeling when you pray unto Him, as our Church hath directed you. For tho' theſe may ſeem but little Things in themſelves, yet they are of great Conſequence, both to our Worſhipping of God aright, and to our being Edified by what we do, as I have ſhewed before.

Laſtly, Take ſpecial Care all along to keep your Minds intent upon the Matter in hand; when you confeſs your Sins to God, do it with an hearty and ſincere

ncere Repentance for all the Errors of your Life aſt. When the Abſolution is pronounced, re-eive it with a firm and ſtedfaſt Faith in Chriſt ur Saviour. When you repeat or ſing the *Hymns* or *Pſalms*, raiſe up your Spirits as high s you can to join with thoſe above in praiſing nd magnifying the eternal God. When the Word of God is read, hearken diligently unto it, nd conſider ſeriouſly what he that made you ſaith o you, and requires of you, and reſolve, by his Bleſſing, to believe and live accordingly. And all he while that you are upon your Knees, putting p your Petitions to the moſt high God, let your hole Souls be employed in it, earneſtly deſiring he good Things you pray for at his gracious Hands, and humbly confiding on his faithful Pro-niſes for the granting of them. By this Means you vill perform a reaſonable Service unto God, and by onſequence that which will be very acceptable nto Him, and as profitable and edifying to your-elves. Whereas they that do not obſerve this Rule, cannot be properly ſaid to pray, or ſerve God at all. And therefore it is no wonder that ney come to Church and hear the *Common-Prayer* ead, and yet are no way edified by it. Indeed is impoſſible they ſhould: Foraſmuch as all he Benefit and Edification that we can poſſibly eceive from any of our Devotions, depends very uch upon the due Intention of our Minds in the erformance of them. To which, as I have ſhewn, oth a Form of Prayer in general, and ours in articular, is a very great Help.

Do but obſerve theſe plain and neceſſary Rules n uſing of the *Common-Prayer* (without which you annot be truly ſaid to uſe, but rather to abuſe it) nd you will ſoon find what I have ſaid about it to

be

be true, even that *All Things in it be done to Edifying*: And therefore I would to God, that not only you that hear me at this Time, but all the People of the Nation, could be once perſuaded to do ſo. What an holy Nation? What a peculiar People ſhould we then become? How Pious towards God? How Loyal to our Sovereign? How Juſt and Charitable to one another? For by our conſtant worſhipping Almighty God in ſo ſolemn and devout a Manner as this is, our Hearts will be over-awed with ſo great a Fear of his divine Majeſty, that we ſhould never dare willingly to offend Him: Our Minds would be filled and impregnated with ſuch a Senſe of his Power and Sovereignty, that we ſhall honour and reverence it in thoſe alſo whom He hath ſet over us. Our whole Souls would be raiſed up ſo much above the World, that we ſhould not do an ill Act to gain it wholly to ourſelves. In ſhort, we ſhould be every Day Edified more and more in Faith, in Love, in Humility, in Self-denial, in Temperance, in Patience, in all true Grace and Virtue: And ſo we ſhould grow from Strength to Strength, from one degree of Grace unto another, until at length we arrive at Glory and Perfection in the higheſt Heavens, where we ſhall ſpend Eternity itſelf in praiſing and adoring the moſt high God: as for all the other Mercies which he hath vouchſafed to us, ſo in a particular Manner for our being Members of ſuch an Apoſtolical Church, wherein all Things are done to Edifying.

Which God of his infinite Mercy grant we may all do, in and through our Lord and Saviour Jeſus Chriſt, to whom with the Father and Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

FINIS.

3.

A PRACTICAL EXPOSITION OF THE LORD'S PRAYER:

CONSIDERED AS DESIGNED FOR

INSTRUCTION AS WELL AS USE;

AS A

RULE OF DUTY,

AS WELL AS A

FORM OF PRAYER.

By JOS. BROCKWELL, M. A.
Vicar of WEST MERSEA, ESSEX.

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1809.



A

PRACTICAL EXPOSITION

OF THE

LORD'S PRAYER.

MATT. vi. 9.

ER THIS MANNER THEREFORE PRAY YE, &c.

ROM the hiſtory of the Heathen world we learn that they prayed indeed to their gods, but their petitions were of ſuch a ſort, and offered ſuch a manner, as muſt have been highly pro- ng to any ſuperior moral being. Their peti- were ſuch as they themſelves were often ned of before men; they tended to make the s they prayed to the procurers to their plea- or the inſtruments of their revenge: And even petitions were by many of them made, not with umble and dutiful reſignation to the will of ity, but with murmurs, and ſometimes threats, f they were not granted, they would forſake acrifices, their altars, and their worſhip; that ey would do their beſt to ungod them. They not therefore know that it was ſinful to offer nd worldly petitions, or indeed any petitions, ut ſubmiſſion to the will of the deity to whom rayed: they could not know either what pe- were proper, nor in what manner they ſhould eſented; and therefore the greateſt and beſt pher that the heathen world ever produced, t it his duty to admoniſh his cotemporaries to off praying till ſomebody ſhould teach them to

pray with more wiſdom and advantage; preſu
the Divine Goodneſs would in due time ſupply
with a knowledge ſo neceſſary for them.

The Jews, 'tis true, with whom were the o
of God, and who drank, though not deep, o
fountain of Divine Wiſdom, were not guilty of
groſs impieties as were the Heathens: yet even
we read, murmured and rebelled againſt the
(Pſ. lxxviii.) when their deſires not ſucceeding,
were diſappointed of their luſts.

And even we Chriſtians, as ſays St. Paul, (
viii. 26.) *know not what we ſhould pray for*
ought. We are weak, inadvertent, ignorant, c
ſelfiſh beings; and as ſuch, amidſt all the know
the goſpel ſupplies us with, if left to our
ſhould be apt to offer very imperfect petitions.
weakneſs would cauſe many defects; our
vertence many omiſſions; our ignorance
make us apply for what we ſhould be better
out; our carnality would too much bias our
tions to worldly matters; and our ſelfiſhneſs
confine us too much to our own private in
of courſe, our petitions would be unfit to b
before Infinite Wiſdom and Perfection.

In ſhort, though men of all religions have
that we ought to pray, yet as to the petition
the manner of making them, they have been
verſally faulty, all in ſome, many in the mo
travagant degree; and therefore wanted to be
what they might, and what they ought not to
for. Our Saviour, in this prayer which goes
name, has given us the inſtruction that was w
we ſhould therefore, when we pray, ſay, O
ther which art in heaven, &c.

In the expoſition of this prayer, I ſhall ſhe
its meaning, its beauty, and its deſign; ſhall
out the uſes it ſhould ſerve, the duties it teach
the obligations it lays us under.

Chriſt, as God and Man, knew the tr
of God and the wants of man, and could

beſt inform us what we might aſk, and what
d would vouchſafe to grant: As our mediator
in heaven, could beſt inſtruct us what petitions
nake in order to preſerve an harmony between
requeſts for us, and ours for ourſelves: And
nſwer theſe purpoſes he has given us this prayer,
ch though ſhort, is full of inſtruction, and in
rder beautiful: It contains all the petitions we
uld deſire to make, and in the order in which
will beſt be made; it contains all that we
uld aſk, and at the ſame time teaches us all
we ſhould do; it not only directs our deſires,
alſo regulates our conduct; and every article
, as 'tis a petition for ſome bleſſing, ſo is it a
n for ſome virtue, and at the ſame time alſo
ands our endeavours to acquire the virtues that
connected with the petition. So that at the
e time that we pray according to Chriſt's di-
ion, we are taught, and promiſe the practice
chriſtian. We begin with acknowledging and
ifying the goodneſs, the majeſty, and the power
God, and declaring that it is the duty of us all
o do. We pray for the chriſtian graces of fear,
, faith, obedience, &c. ſuch as will make us
thy ſubjects of God's kingdom: We pray for
d, raiment, health, and all other worldly bleſ-
s, and lay ourſelves under an obligation wiſely
ſe them. In it we look back upon our paſt
, and beg the forgiveneſs of them: In it we
nowledge our duty to our neighbours, and
miſe to practiſe juſtice, forgiveneſs, and chriſtian
rity: In it we pray by God's grace to be pre-
ed from ſin, from the ſnares and temptations of
world, the fleſh, and the devil, and engage our
endeavours both to reſiſt and avoid them. In
rt, we do therein declare our belief of God's
dneſs, our perſuaſion of his love, our hope of
kingdom, our obedience to his will, our ſenſe of
own weakneſs, our truſt in his grace, and finiſh
with his praiſe and glory.

All these petitions are made, and all these d
are called for from every one, who as he ought
this prayer which Christ has taught us. All
its great and manifold purposes I shall point
as a spur to a due use of it, that we by such
may become partakers of the many blessings
may thereby be procured, but which are l
many, through ignorance or inadvertence,
having had it in common use ever since they
the gift of speech, have made it to themsel
lifeless form, a mere matter of course; but
if they can be made sensible of its worth, may
their affections warmed, and they will then
with meaning, with attention, with devotion,
with benefit. It may therefore, I presume, b
some use to endeavour to awaken the inadve
and instruct the ignorant, by reminding the
and informing the other what they ask, pro
hope, and profess in this prayer. And this is
every one ought to know, that the understan
and the affections may accompany each other,
the heart and the tongue may keep pace toge
otherwise all its benefits will be lost, it being im
sible to pray acceptably to God, unless we "
with the Spirit (1 Cor. xiv. 15.) and pray wit
understanding also."

Another reason why this prayer ought fully
be understood, is because it includes all the d
of a Christian, and for that reason has been
called the epitome of the gospel. 'Tis true,
knowledge of the duties and precepts of the g
may from the different parts of scripture be kno
but perhaps not in so easy, so short, and so
nected a manner as from a thorough knowledg
this prayer; or, if they could, many would
know they were included in this prayer; w
'tis every one's duty to understand, and every
interest to use with understanding. And if it sh
be said, that there are but few who do not un
stand it; for the sake of those few it ought to
repea

epeatedly explained, as old explanations are our oo likely to be laid aſide and forgotten. Beſides, here are many who are more capable of an increaſe n Chriſtian knowledge than they are themſelves ware of.

For theſe reaſons I ſhall endeavour to explain his prayer, in ſuch a manner as to ſhew that it omprehends our duty to God, to our neighbours, nd ourſelves: With relation to ourſelves, temperince, ſobriety, &c. with relation to our neighbours, uſtice, honeſty, and charity; and with relation to God, faith, love, praiſe, and obedience.

And thus explaining one thing in itſelf neceſary to be underſtood, will be given a ſummary of ur duty.

But before I proceed, it will not be improper to bſerve, that by our Saviour's expreſs command we re to uſe this prayer; and therefore, though we may ſe other prayers to give ſcope to our ſpirit, we hould do well always to conclude with this, that hereby we may prevent the many omiſſions and mproprieties we may otherwiſe be guilty of; and t the ſame time ſhew our obedience to our Lord nd Maſter's will. Indeed if we had not this help rovided for us, we might humbly hope that God ould paſs by the involuntary defects and errors hat attend all prayers of man's compoſing: but as e have this help, 'tis wantonneſs, 'tis preſumption ot to make uſe of it. Let us therefore, 'tis our tereſt, and our duty, when we pray, ſay, Our ather which art in heaven, &c.

MATT. vi. 9.

FTER THIS MANNER THEREFORE PRAY YE, &c.

THESE words, *after this manner*, have given ccaſion to ſome men to think that our Saviour deigned to give his diſciples, not a particular prayer r their conſtant uſe, but only a model to frame heir devotions by. And this miſtake they are led to by an inaccuracy in our tranſlation; for 'tis a

ſingle word only which is tranſlated *after this manner*; and if it had been tranſlated, as it might, the ſingle word *Thus*, it might have prevented doubt and cavil about it. And that our Savi deſigned this prayer, not as a model, but for uſe, may be ſatisfied by the conſtant practice of church, which always ſo conſidered it: And from his deſign in giving it, which, we are told, St. Luke, was to teach his diſciples a form prayer; it being cuſtomary among the Jewiſh doctors to give their ſcholars a particular form of pra for their uſe, as a badge of their relation to ſuch maſter; and for this reaſon it was that our Saviou diſciples ſaid unto him, *Lord, teach us to pray, John alſo taught his diſciples.* Luke xi. 1. And fr the parallel paſſage in St. Luke, *When ye pray, Our Father which*, &c. where there is no liberty them of uſing this form, or ſome other like it, they are poſitively enjoined, when they pray, to ſ *Our Father*, &c.

This then being the very prayer our Saviour ſigned we ſhould uſe, I ſhall proceed to the explan tion of it. 'Tis commonly conſidered as conſiſting three diſtinct parts. 1. The preface, or introduct 2. The petitions, or body. 3. The doxology, conclusion. *Our Father, which art in heaven,* is preface; and as 'tis fit we ſhould always begin prayers to God with hope in him, and awful thoug of him, he is therefore deſcribed in it by his mer and goodneſs, comprehended in the words, *Our Fath* and by his majeſty, comprehended in the wor *which art in heaven.*

In explaining this preface, it will be proper ſhew, 1ſt, in what reſpects God may be called *Father*; and 2dly, the reaſons why our Saviour in particular place teaches us to call him ſo.

1. Then, God may be called our Father, as ing our Creator. By creation he is indeed the F ther of all things; for *there is but one God, the F ther, of whom are all things.* 1 Cor. viii. 6. Bu

he terms *Father* and *Son*, ſtrictly ſpeaking, belong o *perſons* and not to *things*, he is more properly Father in relation to angels and men; of irrational eings he is the Creator, of rational the Father alſo; he one are his creatures, the others alſo his ſons. When we call upon God as our Creator, we conſeſs that it was He *that made us, and not we ourſelves*, ſaying, with Iſaiah, lxiv. 8. *O Lord, thou rt our Father; we are the clay, and thou our potter; nd we are all the work of thy hand.* And this confeſſion ſhould lead us to conſider what a mighty leſſing creation is; how good a Father God in his reſpect has been to us: for we are too apt to verlook the great goodneſs of God in this particular, as well as the great obligations it lays us nder; ſeldom giving ourſelves the trouble to conſider, that to be created, is to be brought out of othing into the perfection of being; from the duſt o be formed into the glorious image of the ſons of God; to be placed in a world every where witneſſing the goodneſs of the Creator; every where bounding with what ſerves us not only for our ourniſhment, but alſo for our entertainment, our rnament, and defence; our bodies for their ſupport, aſe, and pleaſure, and our ſouls for their exerciſe, mprovement, and delight: and alſo to become capable of enjoying in the preſence of God eternal xiſtence, and eternal happineſs.

These are the bleſſings that creation gives us; nd the ſame power that gives them continues them; —which points out to us another view in which God is a *Father* to us, *viz.* as our Preſerver. An earthly parent, who ſupports thoſe children he has brought into being, we call *Father*; and from the care and preſervation of His creatures, the ſame title s given to God: Man, who is the work of God's hand, is alſo the object of his love, and thoſe that he brings into life are not left to chance, or their own weak abilities, but are by his hand, with care and tenderneſs, conducted from the opening

to the close of life *He is good to all, and his tender mercy is over all his works;—the eyes of all wait upon him, and he giveth them their meat in due season.* Ps. cxlv. 9. 15.

Thus God, our Father by creation, is still more a Father by his care and preservation of us. Creation is a single act of that power which we must admire; preservation a repeated act of that mercy which we must love: the one only makes us capable of enjoying the blessings of life, the other provides those blessings for us.

Creation and preservation, life, and the comforts of it, are the common portion of all men; and so far *God is the Father of us all:* but to us Christians he is a Father not only by creation and preservation, *but above all by his inestimable love in the redemption of the world by our Lord Jesus Christ:* thereby we obtain a new relation; *Behold,* says St. John, *what manner of love the Father hath bestowed upon us, that we should be called the sons of God;* that we, who were aliens and strangers, servants to sin and Satan, should through Christ be made sons and daughters of God, be taken into his family, and though enemies, *receive the spirit of adoption, whereby we cry Abba, Father.* Rom. viii. 15. In this God has given us the greatest possible proof of his goodness to us; our condition by *grace* being so different from that by *nature,* that what we are before baptism, in the gospel account stands for nothing. 'Tis true, God's common care of all his creatures from the beginning of the world, deserves all the thanks and praise that man is capable of giving; yet the overflowings of his goodness to us Christians being peculiarly great, ought in a peculiar manner to be regarded. His beloved Son he sends to take our nature upon him, and lay the foundation of our kindred with him; the merits of this his Son he applies to us, in order to make us in some measure worthy of that relation, and to be treated by him as his children, *i. e.* receive the provision and inheri-

tance

tance of ſons; *for if children, then are we heirs, heirs of God, and joint heirs with Chriſt.* Rom. viii. 17. and as ſuch ſhall *receive an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for us.* 1 Pet. i. 4.

This laſt meaning, doubtleſs, is principally deſigned by the term Father in this prayer, though it is to be underſtood in the other as well as in this; and whoever calls God Father, is ſuppoſed, as a *man*, to acknowledge that God created, preſerves, and ſupports him; and as a *Chriſtian*, that he has adopted him into his family, and deſtined him to a participation of his glory.

As God is in theſe ſenſes *Our Father*, let us ſee the reaſons why our Saviour in this prayer, and in this particular part of it, teaches us to call him ſo; which are, 1. to teach us how we ought to be prepared before we uſe it; 2. to inform us with what affections we ſhould uſe it; and 3. to give us all reaſonable hopes of ſucceſs from the uſe of it.

1ſt. To teach us how we ought to be prepared before we uſe this, or indeed any other prayer, *viz.* by ſome ſort of likeneſs to God: For before we preſume to call God *Father*, we muſt endeavour to be like him, it being in vain to aſſume the title of Son without any reſemblance of our Father; we muſt, as ſays the apoſtle, Eph. v. 1. if ſons, *be followers of God as dear children*, otherwiſe he will be no Father to us; it being unreaſonabe to expect he will own thoſe for his ſons who are totally unlike him. 'Tis true, we cannot be like God, either in our nature or our ſhape; we may however in ſome meaſure reſemble him in our deeds and affections, may be holy, merciful, juſt, and good, which is the likeneſs God expects in his children; and ſo far as we are holy, juſt, and good, ſo far are we his ſons: but if we do the works of the fleſh, then are we Satan's children, for his children we are whoſe works we do; *If ye were Abraham's children*, ſays our Saviour, *ye would do the works of Abraham;—but ye are of*

your father the devil, and the luſts of your father ye will do. John viii. 39. 44. Let us not then dare to call God *our Father*, ſo long as we do the works of Satan, for that is in ſome ſort making God a father to the devil's children. Let us, before we apply to God our Father, reſolve to do as becometh his children: for ſo much our Saviour deſigned to teach us in commanding us to call God *our Father* when we pray unto him.

At the ſame time alſo he teaches us, 2dly, with what affections we ſhould pray, *viz.* reverence, love, and gratitude; the affections that become the children of ſo great, ſo good a Father.

1. With reverence: For as one deſign of prayer is to honour God, our Saviour orders us to begin our addreſſes to him with the title of Father; a relation that not only begets, but alſo demands reſpect and reverence: *Honour thy father, is the firſt commandment with promiſe.* Eph. vi. 2. Therefore *Children obey your parents,* ſays St. Paul, *for this is right.* If law and reaſon both oblige us to *honour the fathers of our fleſh,* how much greater honour is due to our heavenly Father, *the God of the ſpirits of all fleſh?* who by the manner of his expoſtulation with the rebellious, in the prophet Malachi, ſhews us, that 'tis not only his due, but alſo that he expects it from us: *A ſon honoureth his father, and a ſervant his maſter; if I then be a Father, where is mine honour? ſays the Lord of Hoſts.* Mal. i. 6. Were there no other difference between God and us but that between father and ſon, we ſhould be bound to pay him reverence, eſpecially in our prayers to him; when we expect and deſire ſupplies from our father, then at leaſt ought we to express the duty of children. But conſidering the infinite difference between an earthly and an heavenly father we ſhould be all awe and reverence; our words, our behaviour, all the powers and faculties of the ſoul, ſhould be affected; and the outward reverence of the body ſhould witneſs the inward reverence of the ſoul.

And

And as to call God Father is an engagement to *reverence* him, ſo it is alſo to *love* him, for Father is a relation of benefit, and conſequently of love; and as God is in ſo many reſpects our Father, *viz.* by creation, preſervation, and redemption, we in each of theſe reſpects owe him the *love* of ſons. Creation is a wondrous bleſſing, preſervation a greater, redemption a greater ſtill; our love therefore ſhould riſe in proportion to the bleſſings; and if ſo, they are ſuch, that there is not a degree of love within the utmoſt compaſs of our power, which is not required of us; and which we are bound to ſhew, not in the moment of devotion only, but through the whole courſe of life, *viz.* by a careful and regular obedience to God's laws: He that ſays he loves God, *and keepeth not his commandments, is a liar, and the truth is not in him.* 1 John ii. 4.—As then love is productive of obedience, our Saviour inſtructing us to call upon God in the endearing relation of Father, reminds us of the reverence and love that is due to him, and teaches us that we cannot pray right, unleſs we accompany our devotion with ſuch love as is productive of obedience, and full of gratitude; for the relation of Father requires not only reverence, love, and obedience, but alſo gratitude, a thankful remembrance of the many bleſſings for which we are indebted to him. We ſhould therefore, when we pray, remember not only what we want, but alſo what we have received; what we already have had, as well as what we expect; ſenſible, that as all our paſt happineſs did, all our future happineſs does and muſt depend upon God, *the Author and Giver of all good things.*

3dly. Our Saviour has not only thus taught us how we are to prepare ourſelves, and with what affections we are to make uſe of this his prayer, but alſo gives us all reaſonable hopes of ſucceſs from the due uſe of it.

Before our Saviour, the common way of addreſſing our Maker, was by the titles of God, Lord,

Lord

Lord of Hosts, Jehovah, &c. terms that imply the perfections and dominion, the power and majesty, not the love and goodness of God; terms that taught the worshippers to know and keep their distance, and oftentimes raised terror without hope, and reverence without comfort. But our Saviour has now taught to call God Father, and thereby intimates to us the love that he has for us, encourages our addresses, and promises the tenderness of that near relation; and this he does before he mentions his being in heaven, lest his majesty should awe and estrange us. 'Tis natural for children, in want either of succour or protection, to fly to their parents, and seldom it is that a parent rejects even an unworthy offspring; therefore our Saviour here teaches us to call God *Father*, in order to encourage our addresses, and give us hopes of success; and this he confirms at the giving of this prayer in the following words: *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Luke xi. 11, 13. As our Saviour then has encouraged us to call God our Father, why should we not upon all occasions, flee unto him for succour? especially being such a Father as, according to the scripture representation of him, exceeds in tenderness and love all the bowels of an earthly parent. *Can a woman forget her sucking child?* Can a woman, whose affections are most tender and importunate, *forget her sucking child, that she should not have compassion upon the son of her womb? Yea, they may forget, yet will not I forget thee,* saith the Lord of Hosts. Isa. xlix. 15. We may then, as God is such a tender Father, *go boldly to the throne of grace, and ask with faith, nothing wavering,* for so good a Father will not desert or forsake his children: to suspect success, would be to suspect his goodness, and as it were, deny that he is a Father to us. Besides

as we have already experienced his goodneſs, we have no reaſon to ſuſpect the continuance of it; and his paſt kindneſs may give us a comfortable proſpect of future bleſſings. Has he not created us? Does he not preſerve us? Has he not redeemed us? And can we, after ſuch ſingular proofs of his goodneſs, doubt whether there be any thing, that deſerves our prayers, which God will not grant us? *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* Rom. viii. 32. 'Tis true, the greatneſs and the multiplicity of the bleſſings we have received, and of the wants we are under, might diſcourage us, and make us aſhamed to be always craving and expecting; our wants are ſo great and ſo many, and 'tis ſo frequently that we are forced to trouble God with them, that we could not have the confidence to aſk, nor the preſumption to hope we ſhould be heard, but that the endearing relation of Father encourages our importunities, and as it were promiſes ſucceſs. Our Saviour therefore, inſtructing us to approach the Divine Preſence with the many weighty petitions of his prayer, does not lay before us God's omniſcience, without which he could not hear us; nor his omnipotence, without which he could not help us; but only his fatherly love, as a pledge to aſſure us, that *whatſoever we aſk the Father in his name, he will give it us.* John xvi. 23. Let us therefore, when we pray, in obedience to our Saviour's direction, with a full ſenſe of the great bleſſings of creation, preſervation, and redemption; with ſincere reſolutions of obedience; with reverence, love, and gratitude; with faith, and firm reliance upon God's goodneſs; thus prepared, thus qualified, let us ſay, Our Father which art in heaven, &c.

MATT. vi. 9.

OUR FATHER WHICH ART IN HEAVEN.

AFTER having ſhewn in what ſenſe we call God Father, and alſo the reaſons why our Saviour

Saviour has taught us so to call him; we may ne
observe, that in this address we declare him to be
heaven. Now in scripture we find mention made
three heavens: 1st, the lowest, where the fowls
the air are, and from whence the rain descende
therefore the birds are, in the book of Job, xxxv.
called the *fowls of heaven:* and when Elijah pra
'tis said, *the heaven gave rain.* James v. 18. T
second heaven is that of the sun, moon, and st
thus 'tis said, Mark xiii. 25. *the stars of heaven*
fall. The third is that which St. Paul, 2 Cor.
2. calls the *third heaven*; and which is in so
though in an inconceivable manner, the seat and
sidence of the most high God. It is indeed only
accommodation to human conceptions that
scripture tells us, that God's *seat*, his *throne*,
dwelling-place is in heaven; for God being infi
is every where present, and as such nothing is hi
or low to him, nor *can the heaven of heavens co*
him. But as earthly princes have their thrones,
those too exalted above other places, the scriptu
by way of accommodation to our conceptions,
displaying the majesty of the King of Kings, m
tions a place of his special residence, a place se
in the highest regions, the regions of light
glory, even the highest heaven; where it tells u
has his throne, and is attended by ten thousand
angels, of cherubim and seraphim, great and
rious beings.

After this short account of this word *he*
let us next see what the whole of this address i
signed to teach us; what improvement may be g
from it.

Although our Saviour gave us this prayer for
exercise even of our private devotion, when *we*
entered our closet, and shut to the door, as he in
6th directs us, yet he commands us to address G
in the stile of numbers, and call him, not *my*,
our Father; thereby teaching us, 1. that G
goodness extends to all his creatures; 2. that

re to behave to all mankind as to our brethren; to rejoice that we and they are all the children of he Moſt High.

Firſt then, we are hereby taught to acknowledge he univerſal goodneſs of God, as being the Father f all mankind, *created by one God*; and that we muſt ot therefore, out of pride or paſſion, exclude any an from his love, vainly arrogating, and to our- lves appropriating it, as his only children; but re- ember that all men have an equal claim with our- lves, being all children of the ſame parent, who is either mine nor thine, but *the father of us all.* Rom. . 16.

2. And as we are taught to exclude no man from e love of God, who is the Father of us all, ſo ſo are we taught to behave to every man as to brother, a ſon of the ſame father; not with pride nd diſdain, for the wants of all men are the ſame, nd they are all ſupplied by the ſame God. None f us are ſo great as not to want God's bleſſings, or any ſo low as for that reaſon to be excluded om them; but, whether rich or poor, are all ually the appointment of his providence, and the jects of his mercy. How unreaſonable therefore, d how abſurd, is the haughty behaviour which e often ſee among thoſe, who by a few worldly nd periſhing circumſtances are diſtinguiſhed from eir brethren! We have all one Creator, are all eſerved by the ſame bounty, and were all redeem- by the ſame mercy; one has not a better hriſt, or a better Father in heaven than another; e cannot therefore but condemn that inhuman ntempt, that unchriſtian arrogance which ſome en are guilty of towards their fellow-creatures; hom yet they are forced to call their brethren henever they addreſs their God; and who, for their lordlineſs, can call God their Father with much truth and propriety as themſelves. Let not en the rich man deſpiſe the meaneſt of his fellow- eatures; nor be aſhamed to behave as a brother

to

to him; whom God disdains not to accept as a fe
let him hence learn the absurdity of pride and ar
gance, and the necessity of brotherly love and ki
ness. Remember, O man, that we are all of t
same blood, and all bear the same image; learn the
good-will towards thy brother, universal love
wards all mankind; be kind, compassionate,
helpful; to the utmost of thy power consult
promote the welfare and happiness of all men:
behave otherwise is to be undutiful to your God,
unkind to yourself, for they are both God's relati
and your own. And if you have the good of m
kind at heart, you will not in your prayers forget
but when you address your Father who is in hea
will be as earnest with him for others as for your
will be as mindful of the wants, of the state and c
dition of your brethren, as your own.

This brotherly love requires; this our Savi
teaches: no prayer, however private, must be sel
and when we in ever so particular a manner pra
ourselves, we must be mindful of our brethren,
say *our Father, &c.* Let us then, laying aside
pride and haughtiness of spirit, with loving he
as dear brothers, address our Father, making a c
mon prayer to the common Father of all m
kind; so shall we cause the angels to sing, *H
good, how pleasant a thing is it for brethren to d
together in unity!*

3dly. We may rejoice that our Saviour
taught us thus advantageously to address our Fath
for to pray with a sense of our brother's wants as w
as our own, with an hearty desire that his m
be supplied as well as ours, is a good method
get our petitions heard. Prayers so charit
made, are like to be favourably accepted; and G
will be the more kind to him who is so good to
brethren.

Besides, by being taught all of us thus to add
God, we become partakers of the prayers of
and have petitions sent up to God for us by all o
fell

fellow Chriſtians under heaven. Prayer now concerns the whole family of God, whereof we all are members, and as ſuch are entitled to the benefit and comfort of every good wiſh that is made for the welfare of it. Rejoice we therefore that we are thus prayed for to our heavenly Father, that every where, and *in every thing, by prayer and ſupplication our wants are made known unto God.*

Addreſſing God as *our Father*, you ſee, reminds us of his univerſal goodneſs, as being the Father of us all; teaches us charity to all men, as we all are brothers; and gives us joy, as having a ſhare in all their prayers, and all the good effects of them.

Addreſſing God *in heaven*, is alſo for our inſtruction. The Schechinah, *i. e.* the glorious appearance that dwelt in the Jewiſh tabernacle, was intended to poſſeſs the Jews with a ſenſe of God's more eſpecial preſence therein, and ſeems to have given them a notion, that all worſhip was confined to that place; at leaſt that prayers were not ſo well received from any other place as from their temple, of which it was a part; and 'tis imagined that our Saviour here deſigns to oppoſe this narrow opinion, and by commanding us to ſend up our prayers to God *in heaven*, to ſhew us that no circumſtance of place can hinder the uſe and efficacy of them; for heaven is over, and open to us all, whereſoever we are; and as God is always there, he is always equally at hand to hear us. But whether this be one of our Saviour's deſigns in this place, or not, he at leaſt intends to teach us, that he whoſe throne is in heaven is able to do whatſoever pleaſeth him; that heaven is the ſeat of power, where he to whom we pray, *hath all things under him*, 1 Cor. xv. 27. and is able to give us *whatſoever he ſeeth to be good and convenient* for us.

But we are taught not only what we may expect from God, but alſo what God expects from us, *viz.* that when we pray to him, it muſt be with *purity*, *reverence*, and *attention*.

Heaven

Heaven is the ſeat of purity, and nothing impure can gain admittance there; prayers ſent thither by thoſe who neither intend to purify themſelves, nor endeavour to do ſo, will ſurely be rejected: *Clean hands and a clean heart* are required, *without which no ſacrifice is acceptable to him*, whoſe throne is in *heaven*. Whenever therefore we are about to pray, we ſhould conſider that we are approaching heaven, the dwelling-place of an holy God, who, if *we regard iniquity in our hearts, will not hear us*; ſo ſhall we be induced to purify *ourſelves from all filthineſs both of fleſh and ſpirit*, and lift up pure hands, ſuch as the holineſs of the employment alſo demands of us.

Having then purified our hearts, and thereby fitted and prepared ourſelves to approach our Father in heaven, let us draw near with the utmoſt *reverence*; as our Father, 'tis his due, and more eſpecially as our Father in heaven, a Father of inexpreſſible glory and majeſty; and to ſhew us that we ſhould do ſo, is the reaſon why our Saviour has taught us by that title to addreſs him. Father is a relation that ſpeaks love and tenderneſs, and therefore we are to call God Father, that we may dare to ſpeak to him becauſe of his love: But at the ſame time we muſt call him *our Father in heaven*, to ſhew us, that when we do ſpeak to him, it muſt be with fear and reverence, becauſe of his majeſty; at once avoiding both preſumption and deſpair. Come into our Father's preſence we may, becauſe he loves us; but the conſideration that 'tis coming into the preſence of *the great King*, ſhould fill the whole mind with the higheſt apprehenſions of the glory and majeſty of the Lord before whom he cometh. With what awe and reverence do we behave in the palace and preſence of an earthly ſovereign, and with what care and caution are our petitions recommended to him! How much more is due, but, alas! how much leſs is uſed, towards the *King of kings, and Lord of lords, the only Ruler of princes!* How many of our appro-

appear with the utmoſt careleſneſs in his preſence, and throw our petitions before him in ſuch a manner, as ſpeaks rather contempt than awful reverence! Alas, we are, though we ſeem not to know it, helpleſs wretches, in every thing dependent upon God, and as ſuch ſhould admire and magnify the exceeding great love and goodneſs of God, in admitting us to come before him; with our brother Abraham we ſhould ſay, *Who am I, that I ſhould take upon me to ſpeak unto the Lord, who am but duſt and aſhes?* full of that lowly reverence which is due from ſuch creatures as we are, to a God ſo glorious as our Father which is in heaven.

Wherever there is ſuch reverence, it cannot but be accompanied with *attention*; but if for want of ſuch reverence, we are careleſs and inattentive to our petitions, we can expect no ſucceſs from them; for when our hearts and tongues ſpeak not the ſame language, when our prayers ſo little expreſs our wiſhes, that we ſcarce know what we are praying for, in ſuch abſence of mind God cannot but be deaf to us: it being abſurd to ſuppoſe he will hear us in thoſe petitions in which we do not ſo much as hear ourſelves. Nay, ſuch prayers wherein we approach God with our lips when our hearts are far from him, muſt be more than loſt, as they not only ſhew a diſreſpect to God, but alſo a contempt of the good things we pray for. And yet ſuch behaviour, as fooliſh and as wicked as it is, is but too common among Chriſtians, and is chiefly owing to their not conſidering whoſe preſence they are in, for if they had the leaſt ſenſe of their being before the glorious Majeſty of heaven, 'tis impoſſible their thoughts ſhould be ſo wandering, ſo fooliſh, nay, and ſo wicked, as we have too much reaſon to ſuſpect they ſometimes are. We ſhould, then, whenever we pray, remember that God our Father is in heaven, ſo ſhall we fix our wandering thoughts: and *ſhall not be raſh with our mouth, nor ſhall our heart utter any thing haſtily before God, if*

we

we remember that God is in heaven, and we upon earth. Eccleſ. v. 2.

This preface to our Lord's prayer you ſee, abounds with uſeful and weighty inſtructions, teaching us gratitude, love, and obedience towards God as *our Father*; reverence, purity, and fervent devotion, as *our Father in heaven*; humility, love, and charity to all men, as the ſons of the ſame *Father*. In ſhort, it teaches all the diſpoſitions with which this and every other prayer ſhould be offered up.—And if we pray with ſuch diſpoſitions, we need not fear that God will deny us any proper requeſts. And what requeſts are proper, we are ſufficiently informed in the body of this prayer, and which cannot poſſibly be any way ſo properly introduced as by this preface, *Our Father, which art in heaven*; by which is meant as follows:—"O God, our Father in hea-"ven, we preſume to call upon thee by thy moſt "affecting attribute, with hearts filled with a ſenſe "of the greatneſs and goodneſs of thee, who art our "Father by creation, preſervation, but above all, by "thine ineſtimable love in the redemption of the "world by our Lord Jeſus Chriſt; through whoſe "mediation we, thy unworthy children, preſume to "lay our petitions before the throne of grace; "ſenſible, that as thou doſt not diſdain to acknow-"ledge us for thy ſons, we ought to behave to all "men as brothers, ſhewing ſome degree of that love "and goodneſs towards them, which thou haſt ſo "laviſhed out upon us; and as thy throne is in "heaven, the region of purity and glory, we con-"feſs, that with pure hearts and proſtrate ſouls we "ſhould fall low on our knees whenever we appear "before thee."

MATT. vi. 9.

HALLOWED BE THY NAME.

OUR Saviour having, in the foregoing words taught us the propereſt manner of introducing our petitions, and given us encouragement, as children,

lay them before our Father which is in heaven; hese goes on to ſhew us of what ſort our peti- ns muſt be; what deſires thoſe ought to have who feſs themſelves to be the children of the Moſt gh; what 'tis fitteſt for them to aſk, and what ſt likely for God to grant. He knew we wanted much to be informed what to pray for, as in at manner to pray for it; and that if our wills, ſed by our depraved affections, were allowed to ct our wiſhes, we ſhould make ourſelves wretches ed; that ignorant of our true intereſt, and hur- on by our paſſions, if all our deſires were nted, *we ſhould be of all God's creatures the moſt rable.* 1 Cor. xv. 19. and it would be *cruelty*, and *love*, in our *Father*, to indulge us in our wiſhes. happier therefore is it for us, that God, who ws better what is good for man than man does himſelf, has ſet bounds to our deſires, and taught hat our wiſhes ſhould be.

he petitions which in this prayer we are allowed directed to make, are of two ſorts; the three firſt reſpect unto God, the reſt to ourſelves: the which reſpect God, as to their deſign and con- ences, are much the ſame; I ſhall however treat ſeparately, becauſe they ſet our duty in ſuch rent lights as to give and to receive advantage each other.

he firſt, *viz. Hallowed be thy name*, I ſhall ain, and alſo ſhew you, that you may and ought ntribute towards what you pray for in this and ery other petition; and then to encourage you ſo, ſhew you that your happineſs, in no ſmall e, is concerned in ſo doing.

name, in ſcripture language, is meant the n himſelf; for among the Jews names were prophetically expreſſive, or characteriſtically ptive of the condition or conduct of the ns they were given to, as you may ſee by the nation of many of them, given in this manner; *re ſhall his name be called—therefore ſhall you*

call

call his name. And there was more than the common reason why they should follow this method with relation to God, because nothing of that incomprehensible being is perfectly known but his *name*; and therefore the Jews called God *The Name* by way of eminence: and to shew us what notions they had of the perfections of God's nature, they have given him different names expressive of them; one to denote his independency, Ex. iii. 14. Another his majesty, Ps. cxlviii. 13. Another his power, Jerem. x. 16. Another his purity, Psalm xcix. 3, &c. By *name* then is meant God himself, as 'tis used Psalm xx. 1. *The name of the God of Jacob defend thee*; as 'tis also in many other places of scripture.

To *hallow* any thing, signifies to sanctify it, to esteem it as sacred, to think it worthy of honour, praise, and glory, and to use it accordingly: and by *hallowed be* (God) *thy name*; we mean, may God be praised, worshipped, and glorified in the hearts and lives of all men.

This petition, according to the sense here given, is so excellently contrived, that by it the glory of God is at once acknowledged, desired, and promised to be promoted. And when we say *hallowed be thy name*, we confess to God that honour is due unto his *name*; we express our wishes and desires that others may glorify him as well as ourselves; and promise that we ourselves will glorify him: for this petition, and every petition of this or any other prayer, at the same time that it is an expression of our desires, is also an implicit promise, nay a solemn obligation, to conduct ourselves in conformity to it; for all prayer is designed, not to inform God, who knoweth us altogether, but to warm and affect ourselves; and therefore is often called preaching to ourselves in God's hearing.

As then in this petition we confess that we and all men ought, and wish that we and all men may, and promise that we ourselves will, give glory to God;

God; it cannot be improper here, by way of instruction to those who have not yet considered them, and by way of remembrance to those who have, to point out some of the cases in which man may honour and glorify God; for we may do it in thought, word, and deed.

1. We honour God in *thought*, when we think right of him; when we apprehend him to be, as he really is, an all-perfect being, infinite in wisdom, goodness, power, justice, and holiness, &c. for we must take in all his attributes, as the omission of one is depreciating the rest, all of them giving worth and strength to each other; for, what is power without goodness? what is justice without mercy? Wisdom is of no great use without power, and any being is the greater for being good. When such an idea of God's perfections is entertained, loved, and cherished by us; when we take delight in reviewing it, and renounce other enjoyments for the sake of contemplating it; when, by being frequently reviewed, it begets love, reverence, and admiration, (the affections so glorious a being ought to raise in us); then is that we honour God in *thought*.

In *word* we honour God, when we give him thanks and praise; when a full sense of his perfections seated in the heart, prompts us *to speak the praises of the Lord, to sing forth the honour of his name, and make his praise to be glorious* (Ps. lxvi. 2.); saying, with those in the Revelations, xix. 1. *Hallelujah: salvation, and glory, and honour, and power unto the Lord our God.* This the scripture calls *honouring God with our lips*; and that God accepts it as honour, we read Ps. l. 23. *Whoso*, says he, *offereth me thanks and praise, he honoureth me.*

In *deed* we glorify God, by a life of virtue, by a course of obedience to his laws; as we thereby testify our esteem for his wisdom and goodness in making them, his power in maintaining them, and his justice in vindicating them; and, as they are

 productive

productive of so much good; as they make our lives so easy here, and purchase so much happiness for us hereafter, our obedience to them cannot fail of bringing great honour and glory to him, who was so wise as to contrive, and so good as to ordain laws so every way conducive to the good and happiness of man. The same sort of honour we render to God by every single act of devotion; for we can perform no sort of religious worship as we ought, but we must have within us an awful sense of God's perfections, and approach him with the most solemn adoration. So doth devotion shew forth God's glory; and therefore 'tis that the Psalmist calls *worshipping the Lord in the beauty of holiness*, the *giving unto the Lord the honour due unto his name.*

We likewise honour God in *deed*, when we shew mercy and charity; when we expend God's superfluous blessings in relieving the wants of the indigent part of his family; for 'tis for the honour of God that all his creatures should be as happy as the nature of the state he has placed them in will allow: When therefore we contribute to the happiness of the creature, we contribute to the glory of God; and this may be the reason why Solomon says, Prov. xiv. 31. that, *he that oppresseth the poor reproacheth his Maker*; and that, *he that honoureth him, hath mercy upon the poor.* Thus making God's good things contribute to the happiness of his creatures. Solomon likewise calls (Prov. iii. 9.) *honouring the Lord with our substance.*

There are a great many other ways of honouring God; but to speak to them all would be lose sight of my principal design. I shall therefore only observe to you, that in all cases wherein we can honour God, he requires us to honour him; and that in every case where we do honour him, we do what 'tis not only our duty, but also our interest to do; as I shall shew you, after having observed to you that this petition is placed *first* in order,

teach

each us in what order we are to place our desires; o shew us that God's glory should have the first lace in our minds; that we must desire nothing efore the honour and glory of his name, preferring hat to all our own private wishes; as the glory of God is what we and all things were created for by im, *who hath made all things for himself*. Besides, e only return we are capable of making God for is many and great mercies towards us, is to study promote his glory, which therefore should be, nd will be, the center of our wishes, if we but duly onsider that our own happiness greatly depends pon the promoting of God's glory, as he has in me measure made his own glory and our happiness separable, the honour we pay to him returning blessings to ourselves. And 'tis for this reason at in this petition we are taught to pray for the crease of it, and not that God has any view to mself in it; for honour he needeth not, is not e better for it, can receive no pleasure or advange from it, or if he could, he has millions of eatures far fitter than we are, to give it him. 'Tis t therefore for his own, but for our sakes that requires and expects it from us; that goodness, hich can never be praised enough, moving him our advantage to demand it of us; which I could sh in the fullest manner to shew you, but it uld be too long a task in this place to point t to you all the good effects, all the advanes that naturally arise from the different ways honouring God; I shall therefore content myself h only observing, that if no blessings were the ural consequence of honouring God, yet he has mised a future reward to those who perform duty, declaring *that those that honour him he ll honour*.

These consequences of promoting God's honour confined to ourselves; but there are many other , which extend to those about us. To shew this also, in the manner that it deserves, would

be losing sight of the main subject; and I shall therefore only instance, in that honour we pay to God by a steady obedience to his laws, whereby we acknowledge the authority, wisdom, and goodness of him who made them. For as the fruits of obedience to God's laws are so lovely in themselves, and so beneficial in their consequences; as virtue is so productive of peace and satisfaction, so conducive both to public and private happiness; is in every way delightful and beneficial, the practice of it cannot but attract the eyes, and win the hearts of many, who seeing the beauty of a calm and pious mind, the sweetness of the works of justice and charity, the joy, the health and vigour flowing from temperance and chastity, become in love with virtue, and are excited to join the followers of God. And thus will God's honour be exalted, and our and their happiness be increased by the natural consequences of the additional virtues that will be practised. For if religion and virtue be more generally practised, we shall receive a farther addition to our happiness, by a participation of those blessings which the more general practice of it must produce: which addition you may be sensible will not be small, if you consider what mighty effects virtue and vice have upon society; that almost all the miseries we meet with in this world are the effects of vice, and the chief of its comforts, the fruit of virtue. Nay, our happiness will receive another, and a still greater addition from the increase of our reward; for as men will be punished for the vices they seduce others to commit, so will they be rewarded for the goodness and piety they have induced others to practise; *turning many to righteousness they will be entitled to a crown of glory; and shall shine as the brightness of the firmament, and as the stars for ever and ever.* Dan. xii. 3.

This alone may be sufficient to shew you, that 'tis for our own advantage to honour God. And

we may from hence ſee the height and depth of the riches of the goodneſs of God, who has made what is ſo much our duty, ſo much our intereſt alſo, that we cannot perform that duty which is ſo ſtrictly God's due, without being abundantly rewarded for it; *Oh taſte and ſee how gracious the Lord is, how bountiful in his dealings towards us!*

As God then is ſo good to us, let us *glorify him in our body and our ſpirit, which are his*; let us endeavour, as far as we are able, that the *whole earth may be filled with his glory*, that all the nations of it may give *unto him the honour due unto his name.* So ſhall we practiſe what we profeſs in this petition; which may be thus paraphraſed:

"Praiſe, glory, and honour to the Lord our God; thou art good and gracious, O Lord, therefore *let the people praiſe thee, yea let all the people praiſe thee.* Grant us, O Lord, grace to wiſh, and power to promote thy glory in all things; to employ all our powers, both of body and mind, in thy ſervice, and to thy honour; and as 'tis ſo much for the advantage of thy creatures that thou ſhouldſt be praiſed, worſhipped, and glorified, may we, the ſons of an heavenly Father, truely ſerve thee in holineſs and pureneſs of living, to the honour and glory of thy name, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all honour and glory, world without end. Amen."

MATT. vi. 10.

THY KINGDOM COME.

THE foregoing petition ſhewed us that God's glory ought to be the firſt of all our wiſhes; and we in this pray for the manifeſtation of it. God's glory is the end we are to have in view; and the means whereby we wiſh it may be advanced, is the coming of his kingdom. And indeed Chriſt's kingdom does in the moſt ample manner ſet forth the glory of God; God therein appears in all his glory; nothing

ever shewed his goodness, his wisdom and his power, in such glorious, such strong and beautiful colours, as the kingdom of his Son.

As then God's glory should be the first of all our wishes, and Christ's kingdom best shews it, and most advances it, we must, as by our Saviour here instructed, *seek first the kingdom of God and his righteousness*, and not till then expect that other *things will be added unto us*. We are not to ask for any thing, not for the *forgiveness of our sins*, or *our daily bread*, neither for pardon nor support, till we have prayed, and said, For the *glory* of thy name, O Lord, say *thy kingdom come*.

To make my explanation of this petition clear as well as useful, I shall shew you what is here meant by *kingdom*, what by its *coming*, and what by praying for its *coming*.

Besides that universal dominion of God as King of all the earth, extending to all the actions and all the events of all his creatures, we find in scripture mention made of God's kingdom in two other views, one with relation to this life, the other to the next; the one called the *kingdom of grace*, and the other *glory*; the one the perfection and consummation of the other.

The first, called the *kingdom of grace*, and also the *kingdom of our Lord Jesus*, arose from Christ's having conquered to himself a peculiar people; for the whole world were before the subjects of an usurper, *the prince of the power of the air, the spirit that worketh in the children of disobedience*. This his kingdom, in the figurative phrase of scripture, is called a *kingdom of darkness*, of *sin*, and *death*; we *walked in darkness*, darkness led us into sin, and sin unto death, for *sin reigned unto death*. Rom. v. 21. But when *Christ came into the world*, when *the Sun of righteousness arose*, that darkness which overspread the world was dispelled; the *light shined in darkness*, and we were *brought from darkness to light, and from the power of satan unto God*.

An

And as Christ, at his coming, brought light to illuminate our minds, so did he righteousness to rectify our will: he did all that could be done to take away sin, to rescue us from the love and from the power of it, and thereby destroy the dominion of the kingdom of sin.

And having by instruction removed our ignorance; by light destroyed the kingdom of darkness, and by righteousness the kingdom of sin, he brought life also, and conquered the powers of death; he entered the chambers of death, and subdued the king of terrors; he took away the sting of death, and has assured us of a final victory over it by a blessed resurrection. Thus is *death swallowed up in victory*. 1 Cor. xv. 54.

Thus Christ, *who came to destroy the works of the devil*, 1 John iii. 8. has made the kingdom of darkness, sin, and death, a kingdom of life, and light, and righteousness. And this kingdom he conquered to himself by his example and his precepts, his death and resurrection; all which are set before us in his gospel, which is therefore called the *gospel of the kingdom*, (Matt. xxiv. 14) and in which we are taught the laws of this kingdom, which are no other than the law of God vindicated from the false glosses of corrupt mankind; and which though pure and perfect, is yet accompanied by the promise of grace to assist us, and the merits of Christ to cover our defects in the performance of it. For though Christ has thus conquered to himself a people, yet still they are beset with enemies, who are always watching to seduce them to their former bondage; therefore Christ as their King too watches over them by his spirit, and gives them fresh supplies of grace to avert or conquer the temptations of those enemies, and enable them still to continue his faithful subjects and servants, withal commanding the gospel of his kingdom to be preached throughout all the world, whereby the *kingdom of God is come nigh unto us all*. Luke x. 9.

By this kingdom then is meant, the holy catholic church, all Christian people whersoever dispersed over the face of the whole earth; and though it be called by different names, it is only to represent the same thing to us in different lights. When it is called the *kingdom of grace*, 'tis to point out to us the assistance which all its subjects are taught to expect: when the *kingdom of God*, 'tis to set forth those most perfect degrees of obedience to God's will, which the gospel requires of us: when the *kingdom of Christ*, 'tis only to point out to us its ruler and founder: and when the *kingdom of heaven*, 'tis to teach us, that all the worthy subjects of it shall be carried thither. Which leads me to shew you what is meant by *kingdom*, when it relates to the other life, and is called the *kingdom of glory*.

The kingdom of grace depended upon Christ's first coming; the kingdom of glory depends upon his second, the day of the manifestation of his righteous judgment, when all the faithful subjects of his kingdom shall be delivered from all their enemies, and from the *last enemy that shall be destroyed, Death*; when Christ, having accomplished the number of his elect, shall give them to *inherit the kingdom prepared for them from the beginning of the world*: when the *glory of his kingdom, and the mightiness of his power, shall be made known unto all men*: when sin and death shall be no more, and the subjects of the kingdom of grace shall become partakers of those *joys which are at God's right hand, inheriting, as the blessed of the Father, the kingdom prepared for them from the beginning of the world*.

Let us now enquire what is meant by the coming of these kingdoms of *grace* and of *glory*.

First of *grace*. Praying that this his kingdom may come, implies that, in some sense, 'tis not as yet come, at least not to that state of perfection which is to be expected, and ought to be desired. True it is, the kingdom of God *is come unto us*, but then 'tis not in its perfection, 'tis not arrived to

hat *extent* which the goodneſs of God deſigned, or to that degree of purity which the precepts of is Son require; we, therefore, in praying for God's ingdom, pray that he would ſpread the goſpel of he kingdom over the face of the whole earth; and hat all mankind, with pure hearts and minds, may erve him the only God; for we are taught that he eſigns the one, and expects the other.

As to the *extent* of Chriſt's kingdom, the ſcripure tells us, that the *goſpel of the kingdom ſhall be reached to all the world.* Matt. xxiv. 14:—that Chriſt *ſhall reign from the one ſea to the other*, Zech ix. 0. and *even unto the ends of the earth*:—that *all kings ſhall fall down before him, all nations ſhall do him ſervice*: that *his Father will give him the heathen for is inheritance, and the utmoſt parts of the earth for is poſſeſſion.* Pſ. ii. Thus hath God promiſed hat Chriſt's ſhall be an univerſal kingdom; which n times paſt it never was, and at preſent is far rom being. The goſpel has been received by few, n compariſon of the great number who either have ever heard it, or when heard, have rejected it. Conſider the vaſt extent of the Indian, Tartarian, nd Turkiſh world, where nought but idols and mpoſtors reign; and how ſmall, when compared with that, is the tract that includes all the profeſors of the Chriſtian faith. 'Tis true, in ſome of hoſe parts Chriſt's church has been eſtabliſhed for time, and then, for ſome unknown reaſon of Proidence, has been again diſſolved; but there are many parts of the world which never have once eard the glad tidings of the goſpel. Has then God romiſed to his Son an univerſal kingdom? And hall we believe it will remain in its preſent confined and narrow ſtate? Is God unable to perform what he has promiſed, or ſo deluſive as not to do it? Can we imagine the world will always continue in its preſent corrupt and rebellious ſtate; that he ſcene of things ſhall be cloſed without any more, r greater fruits of Chriſt's redemption; without

any larger extent of his kingdom? No, the increase of Christ's kingdom is the express declaration of scripture, and God has assured us that he will again call his once *peculiar people* the children of Israel. Hosea iii. 4, 5. *Israel*, says the prophet, *shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim*; but that, *they shall return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.* St. Paul also, (Rom. xi. 25, 26.) tells the Romans, that he *would not have them ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and then all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*

These, and many other parts of scripture, declare the conversion of the Jews; which to be sure has not as yet happened; for, except a few that embraced Christianity about our Saviour's time, almost all the disciples of Christ have been converted from the Heathen world; and there never were so many of the Jewish nation who professed Christianity at the same time, as to give us the least reason to imagine that these prophecies relating to their conversion have been as yet fulfilled. They have hitherto, by a wonderful Providence, been oppressed and preserved; and though dispersed among all the nations of the earth, having no where a country or rulers of their own, have never either fully mixed with any people, nor been destroyed by them; they have always retained their name, their faith, and their language, even amidst those nations who have changed their own; and to this day they remain a visible mark of God's justice, and a standing proof of the truth of that religion they are hereafter to be converted to; and till when, the kingdom of Christ cannot be said to be come.

2. And

2. And as Christ's *kingdom of grace* is not arrived to that *extent* which the goodness of God designs, so neither is it to that *purity* which the precepts of it require. However pure the practice of Christianity might be among the first disciples of Christ, at present they are much corrupted, and bring forth but few of those fruits which should shew them to be his disciples: they profess indeed to be members of Christ, and children of God; but their general behaviour is but little consistent with such profession. Some, instead of submitting entirely to God's will, and fixing their affections upon the good things that he has promised them, are anxious about this world, even to a total neglect of whatsoever relates to the other; and the service that is due to God is paid to mammon. Others, instead of love, that distinguishing badge of their profession, give themselves up to revenge and bitterness; and instead of that purity of heart which the gospel requires, encourage such affections as are a scandal to it: some are superstitious without charity, others zealous without knowledge; some pretend to faith without works, others to the form without the power of godliness; and some there are who in all respects behave as those might be supposed to do, who are quite strangers both to the laws and motives of the gospel.

As then the *kingdom of grace*, or the dispensation of the gospel, falls short of that *extent* which God designs, and of that *purity* which he requires, it cannot be said to be come; and therefore 'tis, that all its members pray that it may come, *viz.* to the extent designed, and the purity required.

When therefore we pray that God's kingdom may come, we pray that he would establish his throne, and rule for ever in our hearts, and by the power of his grace, would subdue the hearts of all people, that all the kingdoms of this earth may be the kingdom of God and of Christ; that he would be pleased to convert all Jews,

Turks, and Infidels, and so bring them home to his flock, that they may be one fold under one shepherd, Jesus Christ our Lord; that all men may believe in the name of our Lord Jesus Christ, and that all that name his name, may depart from iniquity, leading lives answerable to their profession, walking as becomes the subjects of the Prince of purity and truth; and that having, by the conversion of the world, accomplished the number of his elect, he would hasten his kingdom of glory. For *that* we also here pray may come; for as the present is a state of trial and affliction, *we desire to be with Christ, which is far better*, and therefore pray that, *having accomplished the number of his elect*, he would *hasten his kingdom*, and put us into the possession of the joys that are prepared for those *who love his appearance*. In the *kingdom of grace* we serve, in the *kingdom of glory* we shall reign: here we are afflicted, full of fears, and cares, vexed for our own sins and those of others; we therefore pray that Christ's kingdom, in its due time, may come, where all our fears, and cares, and troubles shall be no more, shall be exchanged for endless glory and boundless felicity. Obstinate sinners indeed should not dare to pray for it, because it must be to their own confusion; but good men may join their brethren at the altar, and say, Come, Lord Jesus, come quickly; because the sooner he cometh, the sooner will all their desires be satisfied. But then, when they consider how dreadful the vengeance will be, which will then overtake the sinner, out of pity to them who have no pity for themselves, they pray, that before Christ's kingdom comes, those sinners may be converted; and as his more for the glory of God and the good of man, that all sinners should be converted, how much soever it may be to their own disadvantage, they rest satisfied that the *kingdom of glory* should be deferred till the *kingdom of grace* shall first come into the hearts of all who will receive it.

Upon the whole, when we pray that God's kingdom may come, we pray for the increaſe and purity of his church upon earth, and the final conſummation of it in heaven; and the ſo praying lays us under obligations both with reſpect to the kingdom of grace and of glory.

First of glory: for as it is a kingdom, we, as ſubjects of it, are bound to promote the good and glory of it. If we deſire that Chriſt ſhould rule in our hearts by grace, we ſhould be ready and willing to receive him: If we pray for the encreaſe and purity of his kingdom, ſhould not our actions and our prayers agree? ſhould not our wiſhes and endeavours keep pace together? 'Tis plain our deſires are not ſincere, if we do not contribute to the ſucceſs of them: nay, our prayers for this kingdom muſt be worſe than in vain, unleſs we behave as good ſubjects ourſelves, and encourage others alſo to do ſo; unleſs, to the utmoſt of our power, we preſerve that purity of heart and life, which the laws of it require, and endeavour that others alſo may do the ſame. As to ourſelves, the light of the goſpel, and the aſſiſtance of God's Holy Spirit, put it ſufficiently in our power to become true ſubjects of this kingdom; and to make others become ſuch too, is perhaps more in our power than we muſt of us imagine. Some, by their authority, may keep many within the bounds of virtue; others may, by their capacity, repreſent virtue in ſuch beautiful lights, as to bring many to the love and practice of it; ſome, by their ſubſtance, may procure inſtruction for thoſe who might not otherwiſe be able to ſee the excellency of their duty, or the neceſſity of performing it; and example every one knows is of wonderful influence, and all of us may thereby encourage and promote the practice of virtue and religion: and whoever does not do ſo, is a ſcandalous member of God's kingdom, is a baſe deſerter, a traitor to the Majeſty of heaven: for if by his behaviour he does it no good, he muſt do it harm; if he does not increaſe

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he will diminiſh the number of God's ſubjects, and thereby incur the puniſhment of a traitor. In ſhort, a good profeſſion and a bad life, the praying for the encreaſe and purity of God's kingdom, and no ways endeavouring to promote it, is ſuch a ſolemn mockery of God, as deſerves the greateſt puniſhment; and we cannot, without impiety, pray for the coming of God's kingdom of grace, unleſs it be the deſire of our hearts, and the buſineſs of our lives to promote it.

But if we are ſenſible that we ſo wiſh and ſo do, then with comfort and aſſurance we may pray for *that*, and for the *kingdom of glory* alſo; and when we do, we alſo promiſe and bind ourſelves to prepare for it; for if we do not *live ſoberly, righteouſly, and godly in this preſent world*, it would be better for us that there were no other: not to fulfil the ends of Chriſt's firſt coming, is treaſuring up for ourſelves vengeance at his ſecond; how abſurd therefore is it for wilful ſinners to pray for that which muſt be to their everlaſting confuſion! Thoſe who are unworthy of the day of grace, ſhould not preſume to pray for the day of glory, as it will be to them an evil day, a day of vengeance, and of laſting torment; *Woe unto you*, ſays the prophet Amos, *that deſire the day of the Lord*: (v. 18.) *to what end is it for you? the day of the Lord is darkneſs and not light —even very dark, and no brightneſs in it.* We ſhould then, ſo long as we are carnal men, tremble at the remembrance of that day, and with horror reflect upon the danger of praying that God's kingdom may come.

And yet this is not a ſufficient reaſon why we ſhould not uſe the Lord's prayer, for we are poſitively enjoined to uſe it, and 'tis for our intereſt that we are ſo: and as the obſtacles to a right uſe of it are laid by ourſelves, it concerns us, by a ſpeedy repentance, to remove them. To refuſe to uſe it, is in effect to renounce Chriſtianity, to give up all our pretenſions to heaven, and to throw ourſelves into

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that very ſtate, the dread of which makes us refuſe to uſe it, to uſe it unworthily, and to be unworthy to uſe it are much the ſame; both ways we ſhall miſcarry; and therefore nothing remains for the ſinner but, by a ſpeedy repentance, ſo to prepare himſelf as to make it his intereſt, as well as his deſire, that God's kingdom, in its due time, may come. And when we pray that it may come, our deſires ſhould be ſuch as here follow:

"Eſtabliſh thy throne, O God, and rule for "ever in our hearts, and by the power of thy grace "ſubdue every enemy that would not that thou "ſhouldeſt reign over us; deſtroy the kingdoms of "Darkneſs, of Satan, and of Antichriſt; make all "nations thy obedient ſubjects; bring again the "Jews to thy fold, and let the fulneſs of the Gen-"tiles come; and having brought us all into the "way of righteouſneſs, then let thy kingdom of "glory come. Let thy name be hallowed, and thy "will be done in earth as it is in heaven; ſo ſhall "we be meet partakers of that kingdom which "thou haſt purchaſed for us from the foundation of "the world. Amen."

MATT. vi. 10.

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN.

THIS petition is, with the greateſt propriety and advantage, placed in the order it here ſtands: it not only carries its own weight with it, but receives light and ſtrength from thoſe that precede it. Acknowledging God to be *our Father*, and praying for the glory of his *name*, and the eſtabliſhment of his *kingdom*, ſhew us the neceſſity of obedience to his *will*: for for we have no way of ſhewing our duty to *our Father*, our care for his *glory*, or our deſire for his *kingdom*, but by our obedience to his *will*; no otherwiſe can we glorify his *name*, or ſubmit to his *kingdom*, both, as I have before ſhewn, conſiſting in the conformity

conformity of our lives to the divine Will. Therefore, that God's name may be hallowed, and his kingdom come, his will muſt be done in earth as it is in heaven.

It is therefore neceſſary to know what is here meant by God's *will*; which, according to the generality of writers, has here two ſenſes: one with relation to God's providence, and the other to his laws; one with relation to what God may do to us, and the other to what he requires of us; his laws demanding our active, and his providence our paſſive obedience: and indeed we do conform to God's will, both by ſubmiſſion and obedience. When we pray that God's *will may be done*, with relation to his providence, we pray, that what comes from God we may receive with a perfect reſignation to his will; when with relation to his laws, that whatever we do, may be in obedience to his commands.

The firſt of theſe two meanings, *viz.* paſſive obedience to God's providence, is by many ſuppoſed not to be here intended, and they confine the ſenſe of the petition to an active obedience to his laws; for only, ſay they, by ſuch obedience can God's kingdom come; nor is there any other foundation for the compariſon here made between that of heaven and earth, the doing God's will in the one as in the other: for the only way we can reſemble the inhabitants of heaven is by an active obedience; it being abſurd to ſuppoſe that ſubmiſſion, patience, and reſignation, can make any reſemblance betwixt us and thoſe bleſſed ſpirits, from whoſe eyes all tears have long ſince been wiped away, and who, in a ſtate of happineſs, are free from every thing that requires any ſort of patience.

And doubtleſs the petition *principally* intends active obedience to God's laws, though not perhaps wholly excluſive of paſſive obedience to his providence, as we may reaſonably conclude from the ſcriptures having expreſſed ſubmiſſion to God's diſpenſations, in a form very like that of this petition. Thus the

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believers (Acts xxi. 14.) when satisfied that God had determined St. Paul's journey to Jerusalem, notwithstanding his danger, and their own loss, consented, saying, *The will of the Lord be done.* And our Saviour, speaking of his sufferings, says, *Not as I will, but as thou wilt.* Matt. xxvi. 39. And, *Not my will, but thine be done.* Luke xxii. 42. And methinks doing God's will may fairly be supposed to include submission to what he does, as well as obedience to what he commands; though, as the last is generally supposed to be here intended, I shall confine myself to that, *viz.* obedience to God's laws.

The will of God should be the measure and guide of ours: and this his will he has discovered to us by reason, by conscience, and by the laws written in our hearts; but as these do not, and cannot perform this office perfectly, God of his goodness has also given us a written law, setting forth the acceptable and perfect will of God.

Reason, though by some supposed to be intended to answer the same purpose as revelation, yet never has, nor ever could have, answered that purpose fully: revelation lays us under many obligations which reason would never have discovered; reason only forbids impure and dishonest *actions*, revelation enjoins inward purity of thought and *heart*: reason requires justice, assistance, and relief of the distressed and oppressed; to these revelation has added universal love and kindness: reason, we do not find ever disallowed the returning like for like; revelation commands us to do good for evil: reason enjoins only temperance, such as the preservation of health requires; but revelation enjoins us to mortify our evil and corrupt affections, and to take up our cross and follow Christ. Reason and revelation then, though they both shew us God's will, yet the one does not do it in so extensive a manner as the other; and whoever would do the whole will of God, must take revelation as his best instructor and guide.

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The will of God then means his laws, however made known to us: but fully to understand this petition, we should also know how his will is done *in heaven*. And 'tis but considering the powers and capacities of the inhabitants of heaven, and we shall easily judge in what manner they there obey his will.

Angels, we are told, have large and exalted capacities; they have no gross bodies to clog and load those faculties, no lusts to darken their understandings or pervert their wills; no indispositions, no weaknesses, the effects of crazy and sickly vehicles, but are always fresh and lively; they have no necessities to relieve or provide for, no avocations to interrupt them; no ill company to debauch them, or devil to tempt or seduce them. Now such beings, doubtless, serve God in a constant, perfect, cheerful, and ready manner. First in a ready manner they are represented as having wings, in order to shew us that they never delay their obedience, but are always upon the wing, never leaving God's will undone any longer than they know, and can perform it.

They also serve God willingly and cheerfully; and therefore our Saviour represents them as *always beholding the face* of our heavenly Father, as continually ready to receive and execute the divine commands. Having nothing in their nature to indispose them; and having a perfect and constant view of the Divine Perfections, they are carried away by the strong and active principle of love; and rejoice at every opportunity of expressing that love, by a cheerful obedience to God's will.

Their obedience is not only cheerful as to the manner, but also universal as to the extent of it; they pay not only a ready, but also a thorough compliance with the whole will of God: having no passions nor interests to dispose them to one duty more than another, having no want of abilities to make them, whilst applying to one duty, inadvertently

neglect the reſt, the ſame principle that makes them ready and cheerful, makes them alſo uniform and perfect in their obedience.

And this their ready, cheerful, and perfect obedience, is alſo conſtant; the beauties and excellencies of the Divine Nature, which they always contemplate, being always the ſame, they furniſh them with the ſame motives, and produce the ſame unceaſing, uninterrupted courſe of obedience; having a conſtant influence upon their minds, and a conſtant regularity in their wills, *they ſerve God* (Rev. vii. 15.) *day and night*, being never weary of their employment any more than of their happineſs.

Such, we may fairly conclude, is the obedience paid to God's will in heaven, and ſuch 'tis we are here taught to aſpire after upon earth. We pray that God's will may be done by us as 'tis by angels, and thereby expreſs our deſires, and promiſe our endeavours ſo to do. Heaven is the pattern ſet us, and 'tis certain that we are in ſome meaſure obliged to imitate it, or Chriſt would never have taught and commanded us to pray, that God's *will may be done in earth as it is in heaven*. It is therefore neceſſary to examine in what degree we are bound to do God's will, as 'tis by angels done in heaven.

And this alſo we ſhall diſcover, by conſidering whereof we are made; by examining the powers we are endued with, the weakneſſes we labour under, and the temptations we are expoſed to.

Angels are incorporeal, active ſpirits; but our ſouls are incloſed in ſuch material caſes as clog and weaken their native vigour and activity; *The corruptible body* (Wiſd. ix. 15.) *preſſeth down the ſoul; and the earthly tabernacle weigheth down the mind that thinketh upon many things.* The body is too weak to obey the dictates of the ſoul, and yet too ſtrong to be entirely governed by it; for there is *a law in our members* (Rom. vii. 23.) *which warreth againſt the law of our minds, and brings us into ſubjection to the law of ſin*; and of courſe, we are

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not capable of paying that pure and ready obedience to God's will which it receives from angels. However, it is ſtrictly required of us to be very cautious, as our bodies are ſuch incumbrances, not to make them ſtill more ſo by our own improper conduct.

But we are not only depreſſed with a load of fleſh, and incommoded by its evil inclinations, but our body, that unworthy companion of our ſoul, is often viſited by ſickneſs; and then muſt the ſoul act only juſt as her ſickly companion will permit her. How then can we pay the vigorous and uninterrupted obedience of angels, which we are here taught to imitate? It is our bounden duty therefore to take what care we can, that our tabernacle of fleſh be not crazed and diſordered by diſeaſes, by gluttony, drunkenneſs, laſciviouſneſs, or any other act or habit, which may deſtroy or interrupt our health: for, as upon the health of our bodies depends the vigour and activity of the ſoul, our any way hurting or deſtroying it, renders us ſo far the more incapable of paying that lively and active ſervice to God, which in this petition we deſire and promiſe to imitate.

Beſides, as our bodies, when ever ſo well in health, are conſtantly in want of many things which we are under a neceſſity to provide for them, much of our time will thereby be employed, which will prevent ſuch an uninterrupted obedience and ſervice as that of angels. How can we *ſerve God day and night*, when ſo often neceſſarily called off to provide for the neceſſities of our nature? However, 'tis our duty not to be ſo buſy about *many things*, *as to neglect the one thing needful*. The wants of nature are not near ſo many as we moſt of us make them; and if we abuſe our time either in providing or enjoying ſuperfluities, we can in no ſenſe be conſidered as doing God's will as it is done in heaven.

Laſtly. We live in a world where almoſt every object is a temptation, and many a fellow-creature a ſeducer,

a ſeducer, an aſſiſtant to the grand ſeducer of us all, whoſe conſtant employment it is to croſs the deſigns of God, and deſtroy the harmony and agreement between heaven and earth, by making us forget that obedience to God here, which is univerſally paid to him there. 'Tis our duty therefore to fly from temptations, and not by indulgences give an additional force and power to them. We ſhall be very far from yielding the regular obedience of angels, if we give the leaſt encouragement to thoſe temptations which are deſigned to ſeduce us, and draw us off from our duty; and which, though they ſhould be but very ſeldom complied with, will render our other obedience nothing worth in the ſight of God.

As our nature and capacities are then ſo different from, and ſo inferior to, thoſe of angels, 'tis impoſſible that our obedience can have in it the perfection of theirs. But however, according to the leaſt that this petition can be ſuppoſed to mean, we are bound to the utmoſt of our power, to ſtrive to *reſemble* the obedience of angels, though we cannot equal it. Our obedience upon earth muſt differ not in kind, but only in degree, from theirs in heaven; *as in heaven*, importing a likeneſs, though not an equality. We muſt, and we are able, as well as angels, to ſerve God readily, cheerfully, and uniformly, though not in the ſame degree: and unleſs we do, our other obedience will be by no means acceptable to him, who, by teaching us to pray that his *will may be done in earth as it is in heaven*, ſhews, that *heaven* is the pattern we muſt imitate, though we cannot equal it.

Having ſhewn you what is meant by God's will, how it is done in heaven, and how far we on earth are bound to do it as it is done in heaven, you may from thence perceive, that this petition is deſigned to forward our improvement, by ſetting us ſo exalted a pattern; as the higher the mark is that we are to aim at, the higher in proportion our endeavours ſhould

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and will rise to attain it. And for that reason we are not only here called upon to pay God the obedience of angels, but elsewhere also required to *be perfect* (Matt. v. 48.) *as our Father in heaven is perfect*; for without something to raise our endeavours to the highest pitch, they are apt to sink below their level, and if we were not enjoined angelic, we should be the more likely to fall short of human obedience.

This petition then should animate and excite us to do more than commonly is done; should warn us not to compare ourselves with our equals, the so doing being a grand hindrance to christian perfection. For common practice is the worst rule of conduct; by comparing our own with that of the world, which has so many and so great defects in it, we shall soon learn to overlook our own, be apt to magnify our merits, to justify our failings, and think ourselves very forward in our duty, when we see others so far behind. Let us not therefore compare our own with common practice, for fear we should flag in our duty, and for want of proceeding, fall short of *the race that it set before us*; but let angels be our pattern; so shall we be convinced and ashamed of our defects, and be excited to go on from strength to strength; continually aspiring after greater degrees of perfection, following the example of St. Paul, who *not as though* (Phil. iii. 12, 13, 14.) *he had already attained, either were made perfect*;—*but this one thing he did, forgetting those things which were behind, and reaching forth unto those things which were before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus.*

However, as our abilities are so much inferior to those of angels, we should not be disturbed if we fall short of the ready and uninterrupted obedience of heaven: for this is a state of trial and probation, and we are only in our progress to that state of perfection which is alone to be met with in heaven. If

herefore we are heartily ſorry for thoſe neglects and miſſions which the infirmity of our nature occaſions, nd do, in any degree, get the better of them, let us ot be diſcouraged; we ſhall by degrees learn, and be nabled to do ſtill better, and in the mean time God will accept our ſincere, though imperfect endeavours.

This petition is deſigned alſo for our encouragement; as it will ſweeten the labours, and reconcile us o the difficulties of our duty, when we conſider that ur employment is the employment alſo of angels; hat thoſe exalted and glorious beings are ſervants f God, and employed in obedience to him as well s ourſelves; that none are too great to ſerve, or hrough favour exempted; we, in this particular, aring as well as the moſt glorious beings; and an mployment that becomes angels cannot ſurely be nworthy of men, who themſelves alſo expect to ecome angels in heaven: ſurely then, if they deſire he happineſs of angels, they ſhould not grudge o imitate them; if they deſire the rewards, they hould not grudge to pay the duty and obedience of ngels.

We ſhould, moreover, conſider, that our duty is lſo our intereſt; that every degree of obedience is lſo a degree of happineſs: for God, in laying down he rules of our duty, did not ſo much regard what was his right to demand, as what it was our intereſt to do: it was infinite wiſdom, and infinite love, hat planned our rule of duty; and our obedience to is enjoined with no other view than to promote our elfare: our duty and our intereſt go hand in hand ogether, and every act of obedience is both the eans and the cauſe of our happineſs; and had it een left to ourſelves to determine the method of aking ourſelves happy, we could have choſe no ther. Inſtead of *no other*, I ought rather to ſay *no etter*. Indeed, if we were wiſe, if we were perfect dges of happineſs in all its views, I then might ſay *o other*; but we are not; and were we left to our-

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ſelves, were we allowed to purſue happineſs under the guidance of our own wills, we ſhould make ourſelves wretches: for our appetites, when neither governed nor reſtrained, are moſt unfaithful counſellors, and for a few preſent gratifications, would perſuade us to ſell even our hopes of happineſs; never once warning us that the pleaſures they crave are but for a moment, and leave nothing but ſorrow and guilt behind them. In ſhort, no greater judgment can befal any of us, than to be given up to our own will: nothing can be more unhappy than man when led by his own blind appetites. And for this reaſon, by way of puniſhment, God, when *Iſrael would none of him, gave them up to their own hearts luſts*, (Pſ. lxxxi. 11, 12.) *and let them follow their own imaginations.*

'Tis then greatly for our advantage to be guided by the will of God; and when we pray that it may be done in earth as it is in heaven, we lay ourſelves under an additional obligation to do it ſo. Every time we uſe this petition, we do, as it were, renew our covenant of obedience, and promiſe to do no more what is right in our own eyes: it being abſurd to pray for God's will, if we are reſolved to fulfil our own. And if, when we pray for it, we are not ready and willing, in every reſpect, to do it, our tongues belie our hearts, and we offer to God the deteſted ſacrifice of fools. Let us then, when we uſe this petition, reſolve to do our part towards the ſucceſs of it, and not promiſe daily obedience to God, when our lives are a continued rebellion againſt him.

Laſtly. Being commanded to pray that God's will *may be done*, does, in ſome ſort, teach us, that 'tis not *entirely* in our power to do it; that it, in ſome meaſure, depends upon him *to work in us both to will and to do after his good pleaſure*, (Phil. ii. 13.) And indeed 'tis certain, that the power of pleaſing God is from himſelf: there is ſuch a depravity in our nature, as makes us at once neither deſirous

not

nor capable of a thorough compliance with his will; and this our natural diſinclination to good, every ſinful act increaſes. Nothing can be plainer than this, either from ſcripture or experience; experience every one muſt quote for himſelf; but as to ſcripture, we are there expreſsly told (Rom. viii. 7, 8.) that *the carnal mind is at enmity with God; for it is not ſubject to the law of God, neither indeed can be: ſo then they that are in the fleſh cannot pleaſe God.* (2 Cor, iii. 5.) that *we are not ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of God. I know that in me*, ſays St. Paul, (Rom. vii. 18.) *dwelleth no good thing: for to will is preſent with me; but how to perform that which is good, I find not.* If then, as the ſcriptures aſſure us, we are unable of ourſelves to do God's will, we may be ſuppoſed in this petition, to pray that we may be able to know God's will as ſurely, deſire it as earneſtly, and perform it as perfectly, as the inhabitants of heaven; conſequently this petition may be thus paraphraſed: "Grant, we beſeech thee, O Lord, that we and all mankind may be obedient to thy will, and, withſtanding our own inclinations, may do thoſe things that thou wouldſt have done; and as we thy ſervants are weak and frail, grant us the aſſiſtance of thy Holy Spirit, to which we promiſe to join our own moſt hearty endeavours to do thy will *cheerfully* without murmuring, *ſpeedily* without delay, and *conſtantly* without interruption; imitating the bleſſed angels in our obedience here, that we may be perfect in the exerciſe thereof, when we ſhall become partakers of glory with them hereafter."

MATT. vi. 11.

GIVE US THIS DAY OUR DAILY BREAD.

IN the compoſition of this prayer, our Saviour practiſed the method which in another part of the chapter he had directed us to follow; *Seek ye*

firſt (ſays he) *the kingdom of God, and his righteouſ[ness] and then all theſe things*, that is, temporal conve[n]encies, *ſhall be added unto you*, Matt. vi. 33. T[he] having here taught us to pray for the advancem[ent] of God's *honour*, the enlargement of his *kingdom*, a[nd] the performance of his *will*, (thereby rendering [to] him our due tribute of praiſe) he then allows a[nd] directs us to petition for a ſupply of our own wan[ts] *relief* for our neceſſities, *forgiveneſs* for our ſins, a[nd] *grace* for our infirmities. And we are to begin, [as] nature alſo prompteth, with the preſervation of o[ur] being, by praying to God *to give us this day our d[aily] bread*: For by bread here, and in many other pa[rts] of ſcripture, is meant, whatever is neceſſary for t[he] ſupport and comfort of life; for as this is the on[ly] petition in the prayer that relates ſtrictly to tempo[ral] goods, it doubtleſs comprehends all that is neceſſa[ry] to make life eaſy and comfortable to us; and [of] courſe *bread*, which is the only thing mentioned, m[ay] be ſuppoſed to mean food, raiment, &c. in ſhort, a[ll] temporal bleſſings, as far as we need them, and G[od] ſees fit to grant them.

The word *bread* including all the comforts [of] life, might have been underſtood in too extenſive [a] ſenſe, and therefore *daily* (as I ſhall ſoon ſhew yo[u]) is added, in order to limit it to ſuch only as [are] neceſſary. 'Tis true, the meaning of the origi[nal] word, which is in our tranſlation rendered *da[ily]* being a word uſed by no other writer but the Ev[an]geliſt, has been much diſputed among criti[cs] though methinks the meaning moſt agreeable [to] and moſt conſiſtent with the reſt of the petiti[on] is, bread of *ſubſiſtence*, or bread *neceſſary* (ἄ[rτον] ἐπ[ούσιον]) for the ſupport of our being: a mean[ing] which the Engliſh word *daily* does by no mea[ns] expreſs, ſcarcely conveying any other meaning th[an] what is conveyed by the words *this day*, and the[re]fore only a repetition of the ſame thing, and th[us] is ſtill no word to expreſs the meaning of the o[ri]

ginal word, which I would tranſlate *neceſſary*; and if this word does not, I know of no word which does come up to the full meaning of the original. By *daily bread* then, I ſuppoſe to be meant ſo much proviſion as is *neceſſary*, and no more; not riches or ſuperfluities; not dainties to pleaſe our wanton appetites, or varieties to humour our ſickly fancies; for ſuch we may live well enough without, and cannot therefore be included in a petition, which aims only at a barely neceſſary, at moſt a comfortable ſubſiſtence. Beſides, living in exceſs, is waſting and abuſing God's creatures, is contrary to the intereſt as well as the profeſſion of Chriſtians; Chriſt therefore cannot be ſuppoſed to teach us to pray for ſupplies of ſuch wants, as nature does not ſuggeſt, and reaſon cannot juſtify; of courſe, in this petition we pray only that we may be able to maintain life comfortably, not pamper it luxuriouſly; with Agur, *neither for poverty nor riches*, but to be fed with *food convenient for us*, profeſſing, that having *food and raiment*, we will be *therewith content*.

By *bread* is meant the neceſſaries of life; and by *daily* or *neceſſary bread*, ſuch a proportion of them as is requiſite for the preſervation and continuation of our being. And our deſires, thus limited to a mere competency of real neceſſaries, are, by *this day* ſtill more reſtrained; for by thoſe words, we profeſs to deſire no more than may ſuffice for the preſent time; no ſtore even of neceſſary proviſion before hand, but only when we want it, and have a preſent occaſion for it; *diſclaiming* all anxious care and thoughtfulneſs for the future time (anxious care I call it, becauſe care and precaution, when joined with content and dependence upon God, and ſubmiſſion to his will, are far from being unfit for us); *profeſſing* to be well enough pleaſed to live every day upon the freſh ſupplies of Providence; and *promiſing* to be contented if we do not want, though we have nothing before hand; *conſenting*, according to our Saviour's precept in this ſame chapter, "to

take no thought for the morrow, but to let the morrow take thought for the things of itself;" *believing* that to-day's provision came from God, that to-morrow's allowance is in the same hands, and when to-morrow comes, he, at our request, is ready to grant it to us; *resolving* to beg for to-morrow's provision when to-morrow comes, and not anticipate our duty by begging to-day what we shall not want till to-morrow, and must then again pray *our Father in heaven to give us.*

By *daily* or *necessary bread*, we mean the necessaries of life in such a proportion only as is necessary for the support of life; and by *this day* such a proportion only as will preserve it for the present, in opposition to futurity; not, strictly speaking, to the morrow; for *day* and *morrow*, are in scripture used in a looser sense than in common discourse, and signify not any exact portion of time, but only the two general divisions of it, present and future.

After having shewn you what, and how much we pray for in this petition, it may not be wholly needless, at least for some readers, to observe, that by desiring God to give it us, we do not mean that he would satisfy our hunger and thirst by food from heaven, by such miracles as fed the Israelites in the wilderness; but only that he would give success to our own endeavours in the acquisition of it: for all endeavours would be useless, unless he prospers them; without him they would be all in vain, it *would be but lost labour to rise up early, late take our rest, and eat the bread of carefulness.*

And I would further observe, that 'tis by many thought that the word *our* joined to *daily bread* (which, say they, would be otherwise superfluous) is intended to shew us that the provision we pray for, we must ourselves endeavour to procure, and that too by just and honest methods; that it may be *our*, as gotten by our own industry; and rightfully *our own*, as not gotten by any injury or injustice to others.

For

For there are many reaſons why man ſhould be kept in employment. He was originally fitted and deſigned for it; and even in Paradiſe, where every thing was provided for him, he was not without his work. Whoever, therefore, *will not*, ſome how or other, *work*, *neither ſhould he eat*: idleneſs forfeits all claim to a maintenance; and where abundance is uſed to ſupport an idle and uſeleſs life, though no one's private property be injured, 'tis all uſurped, the poſſeſſor has no good title to it, and muſt hereafter anſwer the uſe of it.

But farther, that we may call any bread *our*, it muſt not only be gotten by an induſtrious, or deſerved by an uſeful life, but it muſt alſo be procured without any injury or injuſtice to others, or ſtill 'tis theirs, not ours; poſſeſſion can give us no title to it; and the knave that lives by craft, or the thief who ſubſiſts by violence, eats not his own bread, but theirs from whom 'tis taken.

According to this opinion, *viz.* that the word *our* is joined to *daily bread*, in order to ſhew us that induſtry, and honeſt induſtry only, can give us a title to it; he that prays to God to *give him his daily bread*, promiſes diligent endeavours to procure, or uſeful endeavours to deſerve it; confeſſing that otherwiſe he has no right or title to it, and ſtands accountable to God for it. He promiſes too, that his endeavours ſhall be juſt and honeſt; confeſſing that otherwiſe he neither expects nor deſerves his daily bread; ſenſible that honeſt diligence is the only thing that can or will be encouraged by Heaven. And, indeed, he that ſeeks his ſubſiſtence by any other than honeſt means, he that gets his bread by force or fraud, may be ſaid to receive it from the Devil rather than from God. Nay, farther, he that prays to God for his daily bread, and yet uſes unjuſt methods to procure it, ſhews plainly that he diſtruſts God, and ſuſpects that he is either not able, or not willing to grant his requeſts; nay, as it were, endeavours to make a righteous God the abettor of villainy, the

accomplice of iniquity; and if we can ſuppoſe ſuch a man to pray at all, 'tis little better than praying, that wickedneſs may be encouraged by a bleſſing from Heaven.

By *daily bread*, then, is meant a ſufficiency of neceſſaries. The words *this day*, confine thoſe neceſſaries to the preſent time. And by praying to God to *give us* it, we only deſire him to give ſucceſs to our honeſt and juſt endeavours to procure it.

Having then explained this petition, I ſhall point out to you the uſeful leſſons it teaches us; the duties it inſtructs us in. And they are ſo many, that for the ſake of order, and to aſſiſt the memory the better to retain them, I ſhall range them under three heads; and ſhew you what we may and ſhould learn from praying; 1. for daily bread; 2. for this day our daily bread; 3. that God would give us this day our daily bread.

1. By praying for daily bread, we are taught, what the portion of the world is, that we ought to be ſatisfied and contented with: we pray only for the neceſſaries of life, food and raiment; we are not allowed to pray for more, but are to be ſatisfied with them, and not murmur or complain of Providence if it allows no more; but *having food and raiment, we are therewith to be content.* 'Tis true, the enjoyments of life are not in themſelves criminal; the good things of this world were ordained for the uſe of man, and the abundance of them *is the bleſſing of God*: but then they are not ſuch bleſſings as we are allowed to give a looſe to our deſires after; God only knows and can adjudge the portion of them that ſuits with each of us; we ſhould therefore reſt in his diſtribution of them; for to ſome they are no bleſſings, but *temptations and ſnares*, which draw them *into many fooliſh and hurtful luſts, which drown them in deſtruction and perdition.* 1 Tim. vi. 9. The neceſſaries of life are more than we deſerve; farther no man's deſires are allowed to carry him: if God indeed thinks fit to truſt us with more, we ought

to

to receive them thankfully, and uſe them carefully; but more we are not to aſk.

Praying only for a neceſſary portion of God's creatures, is alſo a *caution* to us in the uſe of them. Our being allowed to pray for no more, ſhews us, that in general no more is good for us; and hints to us our aptneſs to make a ſinful and exceſſive uſe of plenty and abundance: Man is, and always was very apt to do ſo; our common parents, Adam and Noah, miſcarried, the one by eating, and the other by drinking; vices that have ſince grown as it were natural to us, and frequently produce pride and haughtineſs of heart, carnal confidence, and neglect of God. Our caution, therefore, ſhould be great, and we ſhould uſe our utmoſt endeavours, leſt *we be full and deny God, and ſay, Who is the Lord?* Our Saviour thought it needful that his own diſciples, his choſen followers, ſhould be warned to *take heed to themſelves, leſt at any time their hearts ſhould be overcharged with ſurfeiting and drunkenneſs, and cares of this life.* Luke xxi. 34. He does not mean ſurfeiting and drunkenneſs only in the groſs degrees of them, confined to ſickneſs, ſtaggering, reeling, and vomiting, but even the leſs, and oft-times unregarded degrees of them, when the heart is overcharged, though the ſtomach is not; when by eating or drinking we have rendered ourſelves leſs apt or leſs fit for the worſhip of God; when we indulge ſuch a ſenſual frame of ſpirit, as eſſens our regard for better things, ſetting our hearts upon eaſe and vanity, making *our tables a ſnare unto us to take ourſelves withal, and what ſhould have been for our welfare become unto us an occaſion of falling.* This kind of ſurfeiting and drunkenneſs, many who would loath the other are frequently guilty of; and well it is if they in the end eſcape the ſnares of it; if it does not by degrees make them quite neglectful of God, and their duty towards him; by degrees harden them in ſin, ruining their ſouls whilſt they are hurting their bodies: and if ſo, it is

better to confine themſelves to the neceſſaries they are in this petition taught to pray for; and which warns all thoſe that have more, not to abuſe it, at the ſame time that it teaches thoſe who have not, to be contented with what they have.

2. Praying for *this day* (only) *our daily bread*, for a ſupply only of our preſent wants, for the neceſſaries only of the preſent hour, may and ſhould put us daily in mind of our mortality, and, as it were, train us up in a ſenſe of the ſhortneſs and uncertainty of this preſent life. All the comforts of life, if we follow the ſtrict ſenſe of the word, are confined within the narrow compaſs of a ſingle day, and we are not ſure we ſhall want them for any longer; *no man knoweth what ſhall be on the morrow*, he muſt wait till it comes before he can tell whether he ſhall have any occaſion for the proviſion of it; he may be then paſt uſing any of the things of this world, and conſequently will have no need of them. As then we are but creatures of a day, why ſhould our care for life extend farther than life itſelf? Is not one day's proviſion ſufficient for thoſe who have no more to depend on? We are indeed apt to pleaſe ourſelves with the hopes of a longer continuance, and to ſay, *Soul, take thine eaſe, thou haſt goods laid up for many years*, when perhaps *it will this night be required of us*.

To warn us of this ſottiſh ſecurity, our Saviour tells us only of *to-day*, and requires us to beg day by day *our daily bread*; at the ſame time alſo *pointing out* to us our obligation to daily prayer, teaching us that God would not have a day paſs over our heads without renewing our petitions to him; *informing* us that the leaſe of the comforts of life laſts but for a day, and on the morrow muſt be again renewed; that otherwiſe we have no claim by promiſe to protection or ſubſiſtence from God; and though he may, and often indeed does, give us what we want without our aſking, we yet muſt not conclude that he will do it becauſe he has done it, and may do it

Daily

Daily prayer then is as neceſſary as daily bread, which depends upon it, we having no aſſurance of receiving it, without praying for it; being every day of our lives, which we paſs over without prayer to God, in danger of wanting even the neceſſaries of life. We are not allowed to aſk bread for the morrow, for this reaſon, that when to-morrow comes, and brings with it all the needs of the preſent day, we may apply, in the ſame manner, for the ſame ſupply; and ſo our devotion, which will preſerve and ſupport us in innocence, may every day be employed in procuring daily bread, which is to preſerve and ſupport our nature.

We may hence alſo learn, that too great a foreſight, a too anxious thoughtfulneſs, is ſuperfluous; as we are allowed each day to aſk for all we want, and are aſſured of ſucceſs, as praying to a Father, neither limited in his power, nor inconſtant in his love: and alſo ſinful, as contrary to the intent of his prayer, and as ſuch to the duty of a Chriſtian, who elſewhere, as well as here, is enjoined to take no thought for the morrow. Beſides, the deſiring a laſting ſtore, an independent proviſion for a time to come, argues ſome degree of ſuſpicion either of God's power or love; whoever therefore is anxious for that plenty which he does not want, and without God's conſent, can neither obtain nor enjoy, makes himſelf a ſinner in God's ſight, and in ſome degree a wretch in his own.

Anxious ſolicitude for future bleſſings, is *vain*, being no ways conducive to the procuring of them; is *ſuperfluous*, as we do not want them; increaſes our uneaſineſs by imaginary wants, and our guilt of ſuſpecting God's goodneſs. We ſhould therefore, as this petition plainly teaches us, diſclaim and reject all anxious and diſtruſtful thoughts of futurity, *caſting all our care upon him who has hitherto cared for us*; upon him who gave us being, hitherto has, and, ſo long as 'tis proper, will continue it. We have no occaſion to take any thought for the mor-

row; if we live, it will take thought for the things of itſelf; its proviſion is in the hands of God, let us contentedly truſt him with it, and ſtay for it till to-morrow comes: we yeſterday prayed (or ſhould have prayed) for our daily bread, and we had it; we repeated the ſame petition to-day, and it was granted; and if we live till to-morrow, let us again repeat it, and doubtleſs that God, who *is the ſame yeſterday, to-day, and for ever*, will be as willing and as able to grant it, as he was yeſterday, to-day, or any day of our lives, and will give us that day alſo our daily bread.

3. By praying that God would *give us* this day our daily bread, we are taught to acknowledge, and alſo are ſuppoſed to declare, that God is the author and giver of all good things; it being in vain to aſk even bread of God, if it were not his to give; and flying to him for it, is in fact confeſſing that we cannot be ſupported by any other than his aſſiſtance. And that is no more than we are in duty bound to do, as all we have comes from him, as well as the power of enjoying it: 'Tis he that makes the earth fruitful, cauſes the ſun to ſhine, and the rain to deſcend, that corn and the other *fruits of the earth may grow for the uſe of man:* 'Tis he alſo that gives us the appetite to take them, the palate to reliſh them, and the ſtomach to digeſt them for nouriſhment; and how ſucceſsful ſoever our own endeavours may be in the procuring, or how great ſoever the kindneſs of our friends, may be in furniſhing us with the good things of this life, yet both the one and the other are but the methods that the God of all things takes for ſupporting us. And we profeſs no leſs whenever we pray to God *to give us this day our daily bread*; diſclaiming all confidence in any other means of ſupport, in any ſtore we may have laid up, in any contrivance of our own, or in any ſuccour our friends may be ready to give us; acknowledging that we depend ſolely upon God, even for our daily bread. And we really are and muſt

must be dependent upon him; and whether we acknowledge it or not, we can never be so well provided for, as not to stand in need of his support and assistance. The Jews, in their journey through the wilderness, were supported by a constant miracle, were every morning obliged to gather the manna which God provided for them, having no possibility of any other supply. This condition of the Jews in a barren wilderness, is a true picture of human life; mankind being as much dependent upon God for their support as they were. Even the assistance of friends, and the effects of our own industry, are as much the gifts of God, as the miraculous fall of manna; 'tis only supporting us by different, by unobserved, instead of apparent miracles. We could not possess any thing but by his bounty, nor enjoy any thing but by his blessing; of course are as much dependent upon God for our support as they were: the rich are as much so as the poor, for be their abundance ever so great, without God's consent it cannot avail them; they stand in as much need of God's blessing to prosper what they have, as the poor do to get what they have not; for their meat cannot nourish them, their garments warm them, nor their houses defend them, without God's concurrence. We are all equally the dependents of Providence; and in using this petition, each of us in particular acknowledges himself to be so, and professes that he is willing to trust to God for his daily bread.

This petition teaches us with how little we ought to be content, *viz.* present necessaries; cautions us, if God gives us more, not to abuse it; hints to us, that in general a little is best for us, by not allowing us to ask any more; points out to us the necessity of daily prayer; and reminds us of the shortness and frailty of human life: And when we use it, we must be supposed to mean as follows:

" Blessed Lord, without thy assistance we cannot " a moment be supported; we therefore humbly beg " of thee our daily bread, all that is necessary to

" ſupport life, and make it comfortable to us:
" Thoſe things thou haſt already prepared and laid
" before us, and 'tis by our own honeſt and juſt
" endeavours we are to procure our portion of them;
" but as all endeavours without thee are but vain,
" give, O Lord, a bleſſing to them, that we may
" thereby procure wherewith to ſupport the being
" which thou haſt given us: Neceſſaries only we
" deſire; more, if thou ſeeſt fit to give, we ſhall
" thankfully receive, and hope to thy honour uſe it:
" we are not anxious about the morrow, if ſuſtained
" to-day; but truſt, that the ſame goodneſs that hears
" and feeds us to-day, will hear and provide for us
" to-morrow; for thy goodneſs is the ſame to-day,
" to-morrow, and for ever. Amen."

MATT. vi. 12.

AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

IN the foregoing petition we begged ſupplies for the body; in this for the ſoul: beginning at the loweſt, we riſe to more exalted and important bleſſings. After having applied to God for leſſer, we are here encouraged to aſk for thoſe greater things, without which the other would be of no ſervice to us. For if we ſhould, by God's bounty, receive a full ſupply of all our earthly wants, but be allowed to look no farther, not to go on and recommend to him the neceſſities of our ſouls, our condition would ſtill be deſperate; as without aſſiſtance from God's grace, and pardon from his mercy, the food we receive from his bounty, ſhould it nouriſh us, would only fit us for the ſlaughter. Alas! if left under a ſenſe of our ſoul's danger, and in deſpair of any help for it, we could neither taſte our food, nor be nouriſhed by it. Could a criminal, expecting ſoon to be dragged away to execution, though ſurrounded with dainties, receive any pleaſure from them? No, nor could we, under the dread of God's vengeance, have the

Jeaſt

leaſt enjoyment in any abundance. Mercy, therefore, is as neceſſary for us as bread; as without the one we could not enjoy the other. We cannot indeed live without bread, nor can we with bread live comfortably without hopes of mercy; or if we could, hereafter we ſhould have reaſon to wiſh we never had had a being. We are therefore to pray every day for *bread*, as we are mortal; and for pardon, as we are ſinners, and as ſuch, unfit for mercy till we have acknowledged our ſins, and begged God's forgiveneſs of them. To remind us, therefore, of that guilt which we are too willing to forget, our Saviour obliges us to aſk for daily pardon with our daily bread, joining the two petitions together by the word *and*: Give us this day our daily bread, *and* forgive us, *&c.*

In order to give you the full meaning of this petition, it is proper to obſerve, that what are in St. Matthew called *debts*, are in St. Luke called *ſins*; and in the 14th and 15th verſes of this chapter, where our Saviour is ſhewing us the neceſſity of forgiving others, they are called *treſpaſſes*, as they are alſo in that form of prayer which is in common uſe. The three terms, *debts*, *treſpaſſes*, and *ſins*, are ſynonymous, or words of the ſame meaning, and it cannot at all ſignify which of them is uſed; for a treſpaſs is an offence againſt God, by doing ſomething he has forbidden; every treſpaſs therefore is a *ſin*, for ſin is the tranſgreſſion of the law; and every *ſin* is a *debt*; for as God is our Creator, Preſerver, and Governor, we owe him worſhip and obedience, and by not paying him the worſhip and obedience which is his due, we become debtors to him—(in which view St. Paul, Gal. v. 3. tells us "we are debtors to the whole law")—and when thus become debtors, we muſt either make ſatisfaction, or ſuffer the puniſhment due for not making it; puniſhment of courſe muſt be our portion, for reparation or ſatisfaction it is impoſſible for us to make. All that we can poſſibly do, is but our ſtrict and bounden duty; and though,

after

after having once offended God by our diſobedience, we ſhould ſpend all the remainder of our lives without once ſwerving from our duty, that would be no manner of ſatisfaction for what we before had done: we ſhould not indeed increaſe our debt; but the not contracting a new debt cannot be looked upon as paying an old one, any more than a man can be conſidered as having paid what he borrowed, merely by his forbearing to borrow more. As then the utmoſt within our power is not to increaſe our old debt, being utterly unable to make any ſatisfaction for it, we muſt, without God's mercy, ſuffer the due-puniſhment; and therefore our Saviour has enjoined us to make it our daily employment to pray unto God, that, of his mercy, he *would forgive us our debt.*

And the forgiveneſs which we here are taught to pray for, we ſhall obtain through the merits of Jeſus Chriſt, if our prayers for it are accompanied with the requiſite conditions of faith and repentance. For the debt of ſin, which it was impoſſible for us to pay, Chriſt has taken upon himſelf, and we ſhall thereby be excuſed, upon condition that we earneſtly pray for forgiveneſs, truſt in his merits, and bewail our own guilt, it being inconſiſtent with the perfections of God to forgive an impenitent and unbelieving ſinner.

Now the pardon we here aſk, and through the merits of Chriſt may expect, includes not only the remittance of puniſhment, but alſo the addition of reward: we deſire in it not only forgiveneſs, but reconciliation; not only not to be puniſhed, but alſo to be treated as though we had not tranſgreſſed. And even in this ſenſe, if we pray, believe, and repent, God, through Chriſt, will *forgive us our debts*, provided alſo that we *forgive our debtors*; for our prayer for forgiveneſs will be accepted only upon condition that we *forgive our debtors.*

By *debtors* we are here to underſtand, not, in the vulgar meaning of the word, thoſe only who owe us

us money, but thoſe alſo who have any way injured us either in word or deed; for there is a duty we owe to one another as well as to God, and when we omit it, or act contrary to it, we are not only debtors to God, but alſo to man. To God we owe worſhip and obedience; to man juſtice and charity: by withdrawing either the worſhip or obedience due to God, we become his debtors; and by withholding either love or juſtice from man, we take from him his due, and becoming debtors to him as well as to God, are bound to repair the injury, or ſuffer what puniſhment it deſerves, unleſs the injured perſon forgives the debt, which by the way he is bound to do; and if he does not, God, who is more injured than himſelf, may forgive it in his ſtead, and he is not to expect that forgiveneſs from God which he refuſeth to his brother.

We are moſt of us ſenſible enough how much we all ſtand in need of forgiveneſs from God, and are ready enough, at times, to implore it of him; but we do not ſufficiently attend to that condition, upon which alone we are to expect it. Nay, by the behaviour of many of us, one would imagine that they thought the forgiveneſs of others was no way neceſſary to their own, and that, among their other ſins, their hatred and malice would be forgiven alſo: nay, forgiveneſs is looked upon by many as a virtue of uncommon ſize, above the reach and beyond the obligation of mere mortal man. However, forgive they muſt, or they cannot be forgiven; and, uncommon as forgiveneſs is among Chriſtians, 'tis what they promiſe in their daily prayers, and muſt not aſk it of God, without giving it to their brethren. Forgiveneſs is the condition of forgiveneſs, and that condition too they promiſe to fulfil, and thereby lay themſelves under a freſh obligation to perform it, and double guilt if they neglect it. How neceſſary then is it for Chriſtians, who do and muſt uſe this prayer, to lay aſide every the leaſt degree of malice and

revenge,

revenge, and come before God with charitable and loving hearts? If they do not, they cannot pray either with ſincerity or truth, but mock the God they pray to, and diſclaim the mercy they implore, with their own mouths condemning themſelves, when with hatred in their hearts they come before God with this petition. For this petition is a ſort of covenant or agreement, which man conſents to before God: forgiveneſs of debts is what he deſires of God; to forgive his debtors is what he promiſes to God: and when he uſes this petition, he muſt be ſuppoſed to declare his conſent to theſe conditions, and acknowledge that he deſires only that forgiveneſs from God which he gives to others, and expects no more mercy than he ſhews; neither deſiring nor expecting God ſhould forgive him his debts, unleſs he forgives his debtors.

This then is not only a requeſt for pardon from God, but alſo a declaration of charity to man, and as ſuch affords us much uſeful inſtruction.

Firſt then, it teaches us, that forgiveneſs is a *neceſſary* condition of forgiveneſs; which is plainly enough implied in the petition itſelf, but is expreſsly declared to be ſo by our Saviour, in the verſes that immediately follow the prayer: *For if* (ſays he) *ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you: But if you forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* This declaration, made in ſuch a ſtrong manner, has given occaſion to ſome men to think that no other condition is required; and that if we pardon others, our own pardon, without any other condition, will ſurely follow. To rectify this miſtake will coſt no great pains; 'tis only recollecting, that the forgiveneſs here promiſed to the pardon of others, is elſewhere promiſed to prayer, to faith, to repentance, *&c.* and of courſe, according to the whole tenor and deſign of the goſpel, pardon belongs not to any ſingle grace or virtue, but to the conjunction of them all: and

all that can be intended by this declaration of our Saviour, is, that forgiveneſs is as neceſſary a qualification as any other, and that as this qualification is inſufficient without others, ſo will others alſo be without this.

As forgiveneſs then is ſo neceſſary a qualification, we ought to know the extent and degree of it, or we ſhall not know whether we have acquired it. And this we may alſo learn from this petition: God, it tells us, will forgive us our debts, AS we forgive our debtors; of courſe, the forgiveneſs we expect from him, we muſt give to them (as far as our imperfections will allow) with the ſame readineſs, and (as far as our power permits) with the ſame extent; the particle AS, requiring a reſemblance, or likeneſs between our forgiveneſs and God's. Now the forgiveneſs we aſk and hope from God, is a full and perfect one, not only a remittance of *our* puniſhment, but alſo of *his* diſpleaſure; that being reconciled to him, we may become partakers of his love.

Firſt, 'tis *full*, extending to all our ſins, both great and ſmall; therefore praying that all, even our greateſt ſins, may be forgiven, we are bound to forgive all, even the greateſt injuries that are done to us.

2. 'Tis alſo perfect and compleat, being no more confined to number than to degree. For be our ſins ever ſo many, were they more in number than the hairs of our head, we ſtill deſire and hope the forgiveneſs of them all; we therefore are to forgive others how frequently ſoever they may have offended us. *If thy brother offend thee* (ſays our Saviour) *thou ſhalt forgive him—I ſay unto thee, not until ſeven times, but until ſeventy times ſeven.* Matt. xviii. 22.

3. It is not only a remittance of our puniſhment, but alſo of God's diſpleaſure, a return to his favour, and a participation of his love. Such, therefore, ſhould our pardon to others be; we ſhould forgive them, not in words only, but alſo from the heart, a

heart

heart clear of all grudge and resentment, and be as willing to receive the offender to reconciliation, as if he had never offended us.

But as the state and condition between man and man, and between God and man, is very different, our forgiveness of others cannot, in every particular, be exactly like his; nor can it be supposed, that because our forgiveness must be ready, extensive, and compleat, it should thence follow that we are to refuse satisfaction for the mischief, or reparation for the damage or loss we may have suffered from the injustice of others. Nor can it hence follow, that we may not by law recover what fraud or force has taken from us; for the law of justice is not made void by the law of charity; nor can it be any injury to take that from another, which is not his but our own: and therefore it may safely enough be done, provided, 1. that we have no revenge or malice in our hearts, and intend not the ruin or the mischief of the offender, but only the recovery of our own: 2. that the matter be of moment enough to call in the assistance of the laws of our country to redress us: 3. that the offender hath wherewith to make good the loss we have sustained; for if he has not, 'tis cruelty and malice to confine him, because the law may permit us so to do. Indeed, if the injury be of an heinous or a public nature, such as disturbs and hurts society as well as ourselves, 'tis so far from being wrong, that 'tis our duty to call in the law to punish it; but even then we must take care that 'tis the crime and not the person we are offended at; that 'tis the honour of the laws, or the good of society, or, where the case will permit it, the reformation of the offender, we have in view, and not the satisfaction of any spiteful or revengeful passion: otherwise 'tis revenge and not justice, and we shall, without repentance, be punished for punishing another.

Nor

Nor does it thence follow, that though we are bliged perfectly to forgive those who injure or de-ive us, that we are also obliged, after reconciliation, gain to trust them, or to take them into any rther degree of friendship than is common among ll Christians: for caution is lawful, though malice not: and friendship and Christian charity; that is, he intimacy of a few, and the common league of ove among all Christians, are two different things: nd therefore it does not follow, that an offending rother is entitled to the one, because he is to the ther, nor will the state and condition of the world llow it.

The forgiveness here promised, then, does not nterfere with prudence or justice, the laws or the xecution of them; but only excludes every degree f hatred, malice, and revenge; requiring a willing-ess to do all the good offices that are consistent with Christianity, and the good of human society, even o those who injure us, how often soever the injury e repeated; and that *we be kind one to another, tender-earted, forgiving one another, even as God for Christ's ake forgiveth us.* Eph. iv. 32.

And that this sort, this degree of forgiveness which we here promise, 'tis but reasonable we hould give, we may easily be convinced by the ew following considerations: 1st. That the offences f others against us, are trifling and inconsiderable, ompared with ours against God. Opposition, ontradiction, ill-language, defamation, lessening ur interest or our substance, are the common injus-es we receive one from another, and they are n themselves but trifles: 'tis true, great is the wrath nd resentment that is occasioned by them: but hat ought to be looked upon rather as the effect of oo violent a regard for the things of this world, han of the greatness of the injury that is done o us.

2. That the offences of man against man are ewer in number, as well as of a more trifling na-

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ture than man's againſt God; for we ſeldom find injuries, in any great degree, multiplied upon one and the ſame perſon, men having neither the power nor the will for it; and though their power ſhould continue the ſame, their malice is not long a ſatisfying; after a few injuries they reſt, and are willing to be at peace. But our affronts and offences againſt God daily increaſe; we add ſin to ſin, till they are more in number than the hairs of our head, yet our hearts do not fail us, we expect and hope the forgiveneſs of them all.

3. That the offences againſt us come from our equals; we are all fellow-ſervants of the ſame Lord: our treſpaſſes therefore againſt each other, cannot, in themſelves, be ſo heinous as thoſe againſt our Lord; no more than it can be the ſame crime in any one to ſtrike his fellow-ſubject, as to ſtrike his king.

And to ſhew us that our offences againſt each other, when compared with thoſe againſt God, are but few in number, and ſmall in guilt, as coming from equals; and that conſequently, as God forgives us, 'tis more than reaſonable that we ſhould forgive each other; to ſhew us all this, is the deſign of our Saviour, in the parable of the unmerciful ſervant. The parable repreſents the debt of the ſervant to his lord ten thouſand talents; that of his fellow ſervant to him, but an hundred pence; meaning, that our offences againſt God are as talents, but againſt each other only as pence. Now the talent, at the loweſt reckoning, is ſix thouſand times greater than the penny:—The talents too are ten thouſand, the pence only an hundred; meaning, that our crimes againſt God are not only greater, but alſo far more numerous than thoſe of man to each other: ten thouſand to an hundred, is as an hundred to one; ſo that our offences againſt God are an hundred times more in number than man's againſt man, and each of them multiplied by ſix thouſand degrees of guilt. The difference then between the ſervant's debt to his lord

and

nd his fellow ſervant's to him, is, according to the arable, the ſame as between ſix hundred thouſand nd one. The lord frankly forgives his ſervant his monſtrous debt, becauſe he was unable to pay ; ſo ſhould the ſervant alſo have done by his fel-w-ſervant, but would not; *therefore the Lord was reth, and delivered him to the tormentors: So like-iſe* (ſays our Saviour, applying the parable) *ſhall my avenly Father do alſo unto you, if ye from your hearts rgive not every one his brother their treſpaſſes.*

From theſe conſiderations, and many others that ight be added, it appears how very reaſonable our rgiveneſs of each other is; and of courſe how in-xcuſable we are, unleſs we grant it. It cannot be difficult as 'tis neceſſary, nor ſo irkſome to cor-pted nature, as 'tis agreeable to uncorrupted rea-n. If then we will be ſo unreaſonable as to ſhew o mercy, how can we be ſo unreaſonable as to expect ny? *He* (ſays the wiſe man) Ecclus. xxviii. 1, 2, 4, 5. *that revengeth, ſhall find vengeance from the ord, and he will ſurely keep his ſins in remembrance. orgive thy neighbour the hurt that he hath done thee, ſo all thy ſins alſo be forgiven when thou prayeſt. One an beareth hatred againſt another, and doth he ſeek rdon from the Lord? He ſheweth no mercy to a man hich is like himſelf, and doth he aſk forgiveneſs of is own ſins?* Aſk he may, but will not be anſwered; od will not forgive us our debts, unleſs we forgive ur debtors: But if we do, we then may, with hopes ſucceſs, ſay,—

"O God, whoſe nature and property is to have mercy and to forgive, receive our humble petitions; and though our offences are many, great, and grievous, we humbly beg thy goodneſs may forgive us the debt that we cannot pay: we do, and will do by others, as we beſeech thee to do by us: we do and will heartily forgive all the offences of others againſt us; if not, we cannot, and do not expect any forgiveneſs from thee; can have no hope of thy love, or claim to thy mercy."

MATT.

MATT. vi. 13.

AND LEAD US NOT INTO TEMPTATION.

THE beautiful ſtructure and contrivance of our Lord's prayer; the excellent order in which the petitions are ranged; the beauty and force which one, from its ſituation, gives to, and receives from another, I have already obſerved: I cannot, however, paſs by the preſent opportunity of giving another inſtance of it.

In the laſt petition we pray for the forgiveneſs of our paſt, in this for the prevention of future ſins; and if a due ſenſe of the nature and conſequences of ſin induced us, in that, to deſire a pardon, then this petition againſt future tranſgreſſions follows in the moſt ſeaſonable manner. For what can be more proper, or more neceſſary, than to deſire never again to incur the ſame deſperate condition? than that, being made whole, we may ſin no more, *leſt a worſe thing come unto us?* Relapſes being more dangerous than the firſt diſeaſes.

Beſides, what will forgiveneſs avail us, without a guard againſt future temptations? Unleſs we have the protection of God, the aſſiſtance of his Holy Spirit, 'tis in vain to aſk forgiveneſs; as we ſhall reap but little benefit from a pardon we ſo ſoon ſhall forfeit, by repeating our tranſgreſſions. That God's mercy, therefore, may not be in vain, 'tis neceſſary that we beg the aſſiſtance of his grace; and we are accordingly inſtructed by our Saviour, immediately after our petition for pardon, to beg of God to *lead us not into temptation, but deliver us from evil.* Beſides, the deſire to avoid temptations not only naturally follows the deſire of pardon, but alſo, in great meaſure, tends to procure it; for what is a more likely qualification for the pardon of what is paſt, than the deſire we here expreſs of future obedience? Can we, in a more effectual manner ſhew our eſteem and regard for God's favour, than by wiſhing

to avoid thoſe temptations which may lead us into thoſe ſins whereby we ſhall forfeit it, ſhall render ourſelves unworthy and incapable of it? 'Tis then both uſeful and neceſſary, 'tis with force and beauty both, that, *forgive us our treſpaſſes*, is followed by, *lead us not into temptation.*

After ſhewing you what is meant by temptation, what by praying againſt it, and in what ſenſe God may be ſaid to lead us into it; I ſhall point out to you the uſeful inſtruction that this petition affords us.

1. Temptation, ſtrictly ſpeaking, ſignifies nothing more than a *trial*, or experimental proof, of the diſpoſitions or qualifications, of the virtue or viciouſneſs of any perſon or perſons. In this ſenſe 'tis that God tempted Abraham, when he commanded him to offer up his only ſon Iſaac; and was fully ſatisfied of his faith and obedience, by his *not withholding his only ſon from him.* Gen. xxii. 12.

Thus he tempted the Iſraelites, by a long and tedious journey through the wilderneſs, that he might know what was in their heart; whether *they would keep his commandments or no.* Deut. viii. 2.

Thus, again, he tempted them, by permitting ſeducers to work wonderful things among them, that *he might know whether they did love the Lord with all their heart, and with all their ſoul.* Deut. xiii. 3.

Adverſity and proſperity are reckoned among the temptations of this ſort; adverſity trying our faith and patience, and proſperity our ſobriety and truſt in God; the one being apt to make us diſtruſt God, and the other to forget him. In ſhort, every circumſtance, ſtate, or condition whatſoever, that may bring our virtue to the proof, is, in this ſenſe of the word, a temptation. But it has another meaning, and ſignifies alſo *an enticement to evil*; and whatever is called a temptation in this view, is deſigned not to prove, but to enſnare us.

Of this ſort of temptations, are thoſe of the *world*, the *fleſh*, and the *devil.*

The

The devil is constantly employed in endeavour to ensnare and seduce us, by laying before us pleas or terrifying objects, in the most proper seasons, the most advantageous manner: he has cunn enough to see, and malice enough to take advant both of the weakness and corruption of our nature.

But supposing there were no devil to tempt us, w have temptations enough within ourselves: our h and passions are a fruitful source; and, were there devil to encourage, assist, stimulate, and provo them, are of themselves sufficient to draw many us into all sorts of evil. We are by nature prone evil; *out of our hearts proceed evil thoughts, murder adulteries, fornications, thefts, false witness, blasphemi* Matt. xv. 19. We know not the depth of our ow wickedness; when free from all restraints, we a *given up to our own hearts lusts*, and left *to follow o own imaginations*. Psalm lxxxi. 12. At first, i conceit at a distance, there are few flagrant vices b we shrink at; but when God permits us to lie un frequent temptations, and fair occasions repeatedl offer, the best of us at length become victims t them.

But if there were not in our nature an inclinatio towards evil; were not that inclination encourage and stimulated by Satan's wiles; we, however, liv in a world where pleasing objects might supply th place of natural inclination, and our fellow-creature that of the tempter; almost every object in it bein a temptation, and many a fellow-creature a seduce The delights which worldly objects bring with them bear hard upon us; and the example, insinuation and instigation of our fellow-creatures, make fr quent victims of those who are already ha subdued.

These, the *world*, the *flesh*, and the *devil*, do al entice and ensnare us; nor is there any station o life, or passion in the human nature, no age, no condition, but what is more or less exposed to th

mptations of them all; they have their baits, though
different ſorts, for the young and the old, the wiſe
nd the fooliſh, the rich and the poor, the paſſion-
e and the meek, the wanton and reſerved. In
ort, we are placed in the midſt of temptations,
hich 'tis both our intereſt and our duty to avoid and
reſiſt; and 'tis ſufficient employment for the
tional part of us, to reſtrain the licentiouſneſs of
e ſenſual.

By temptation, then, is meant, either that which is
eſigned to make trial of our faith or virtue, or to
erſuade us to renounce it; either to diſcover what
ere is either of virtue or vice within us, or entice
to forſake the one or practiſe the other.

We are next to ſee what we mean, when we pray
God *not to lead us into temptation.* But 'tis proper
rſt to obſerve, that we do not, nor can be ſuppoſed,
pray againſt all temptations whatever; for this is
ſtate of trial and probation, and the very condition
our nature is to be expoſed to temptations of one
rt or other: the ſtruggle between the fleſh and the
irit is to laſt as long as life, nor can we be freed
om the one, till we have reſigned the other. So
at praying for an exemption from all temptations,
ould be praying againſt the condition of our being,
nd the nature of the ſtate we are placed in. Beſides,
ere there no temptations, there could be no virtue;
e ſhould be incapable either of virtue or vice, and
onſequently of reward or puniſhment: it is there-
re inconſiſtent with our intereſt, to deſire a freedom
om that ſtruggle between fleſh and ſpirit, which
both the condition of our nature, and the means
f our happineſs. We are not, therefore, to pray
r a deliverance from all, but only from too many
nd too powerful temptations: temptations we do and
uſt expect to meet with; and only deſire that thoſe
e do meet with, may *be ſuch as are common to*
en (1 Cor. x. 13.); ſuch as cannot well be
voided, and ſuch as we may have grace and ſtrength

to conquer and ſubdue. In ſhort, we pray not againſt all temptations, but only againſt an increaſe of thoſe we are by nature expoſed to; we deſire an exemption, not ſo much from the temptations themſelves, as from the guilt they may occaſion; declaring our dread of them, though not refuſing to be exerciſed by them; not ſo much deſigning to encourage our ſloth, as to provide for our ſafety. For as that which tries our virtue may endanger our innocence, the beſt preſervative againſt ſin, is to be kept out of the way of temptation.——But God, we are told, never tempts any man; why then ſhould we pray him, *not to lead us into temptation?* for leading us into temptation, is nothing leſs than tempting us.

To remove any difficulty that may ariſe from this obſervation, it may be, perhaps, ſufficient to ſhew that God may, in ſeveral ſenſes, be ſaid to lead us into temptations, without being immediately or ſtrictly ſpeaking, the author of them.

Satan, who is *continually going about ſeeking whom he may devour*, is a being of ſuch malice, ſuch ſubtlety and power, that we, who are but weak and corrupt creatures, have but too much reaſon to dread his many and great temptations. Now as nothing, either good or bad, happens to us without God's permiſſion, of conſequence, as Satan (ſo we read in the book of Job) muſt have his conſent, before he can attempt any thing againſt us—what we ſuffer from Satan, we may, in ſome ſenſe, be ſaid to ſuffer from God, and he may be ſaid to lead us, as permitting us to be led; and in this ſenſe we uſe the petition, not ſuppoſing God to lead, but only ſuffering us to be led. And this ſenſe is agreeable to the ſtile of ſcripture, where 'tis common to attribute that to God, which only comes to paſs by his permiſſion. We are told, (2 Sam. xxiv. 1.) that *God moved David to number the people*; whereas it was *Satan*, as we are aſſured (1 Chron. xxi. 1.) that *provoked him to number them*. Thus, alſo, the death and ſufferings of our

Saviour

Saviour by the hands of the Jews, are ſaid to come to paſs by the *determinate counſel of God*, Acts ii. 23.— by which nothing more is meant, than that God, foreſeeing that the Jews would meet with temptations to do ſuch and ſuch actions, and alſo their inclination to comply with them, would not interfere or hinder them; reſolving to bring good out of evil, by permitting the cruel and wicked Jews to be the means and inſtruments wherewith to bring about the great and glorious deſign which he had formed, of our redemption by Chriſt Jeſus.

Farther; God may be ſaid to lead us into temptation, by withdrawing the aſſiſtance of his Holy Spirit, and leaving us under ſuch temptations as ſhall aſſault us, and will, when forſaken by him, get the better of us. For though God may be no otherwiſe concerned, either in the temptation, or the fall that it occaſions, than as denying us his aſſiſtance; yet, as the temptation as certainly prevails, as if it were really influenced by him, he may, in ſome ſenſe, be ſaid to lead us into temptation, when he grants us not that aſſiſtance, which alone can preſerve us from being overpowered by it. For 'tis not in weak man to direct his ſteps, or to be ſo firm in his duty, as to walk ſafely in it, when Satan ſolicits him, when his unruly paſſions are in ſtrong commotion, and ſenſible objects bear hard upon him. When the world, the fleſh, and the devil, with united forces, attack him, what can weak man do without God's aſſiſtance? He will as ſurely fall into many and great ſins, as he who wanders in the dark will ſtumble; as he who walks in ſlippery places will ſlide; or he be entangled, whoſe path lies through thick-laid and hidden ſnares. As then, without God's aſſiſtance, we ſhall ſurely be a prey to the tempter; as to be forſaken of God is a moſt dreadful judgment; we beg of him to continue to us the aſſiſtance of his grace, and not take his Holy Spirit from us; in effect ſaying, as the Pſalmiſt ex-

preſſes himſelf, *Hide not thy face from me, O Lord; thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.*

Thus have I ſhewn you, that *by temptation* is meant, either a trial of our virtue, or an enticement to evil;—that when we pray againſt it, we are not ſuppoſed to mean every temptation, becauſe this is a ſtate of trial and probation, and the very condition of our nature is to be expoſed to temptations of ſome ſort or other;—and, that God may be ſaid to lead us into temptation, either by permitting Satan to lead us, or by withdrawing the aſſiſtance of his Holy Spirit from us. I ſhall next point out to you what uſeful inſtruction is conveyed to us through this petition.

Firſt; It may teach us humility; a leſſon which all of us want to learn; for ſelf-conceit, to which we are ſo mightily addicted, is not only the moſt dangerous, but alſo the moſt unreaſonable and abſurd paſſion that can be harboured by weak man, who is expoſed to a variety of temptations from every quarter, and without more ſtrength than his own, will be overpowered by them all. And were we ſenſible of this, we could not harbour the vain notion of our ſelf-ſufficiency, but ſhould, with the utmoſt humility, confeſs our weakneſs, and ſue to God for his aſſiſtance; as we do when we deſire God to *lead us not into temptation*, diſtruſting our own ſtrength, and deſiring to avoid the trial of it. And happy would it be for us all, could we arrive at that truly Chriſtian humility which this petition ſuggeſts to us, and which our Saviour, by it, as it were, calls upon us for.

The next leſſon we ſhould learn from it, is, compaſſion upon the weakneſs and frailty of our fellow-creatures. We are but too apt to be ſevere upon the failings of others, and to make little or no allowance for circumſtances that are unknown to us, nor even for ſuch as are common to us all. But had we a due ſenſe of the frailty of our nature, and of

of the variety of temptations to which it is expoſed, we ſhould, methinks, having a fellow-feeling of their condition, inſtead of cenſuring, pity our brethren, and mourn over their unhappy failings. We are none of us ſecure from falling, nor can we tell how ſoon the condition of another may be our own: others therefore are entitled to that compaſſion from us, which, if in their condition, we ſhould expect from them. Beſides, as we are all weak, and conſequently the difference between one man and another muſt be chiefly owing to the different degrees of aſſiſtance, and of temptation, which each man meets with; the perſeverance of one may be owing to ſmall temptations and great aſſiſtance, whilſt the fall of another may have been the effect of ſevere and repeated trials; and he that fell had been, perhaps, far worthier than he that perſevered, had they both undergone the ſame temptations, with the ſame aſſiſtance. In ſhort, we do, or ſhould know the frailty of our nature, and the variety of temptations to which we are all in general expoſed; and are at the ſame time ignorant both of the degree of the temptations, and of the aſſiſtance that each particular perſon meets with. There is, therefore, more than ſufficient reaſon for charity and compaſſion towards thoſe who fall. Let us not then be ſevere upon our brethren, but follow the advice that St. Paul enforces upon the Galatians, (vi. 3.) *Brethren*, ſays he, *if a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted.*

We are alſo from hence taught, that 'tis our duty both to reſiſt and avoid temptations; to act as well as to pray againſt them. 'As ye pray, ſo practiſe,' is a general rule to be obſerved, with reſpect to all the petitions of this prayer; for if we do not exert ourſelves to procure what we pray for, we cannot well be ſuppoſed to be much concerned whether we are anſwered or not; plainly enough de-

claring, that what we pray for, tho' worth the asking, is not worth the trouble of getting: nor can God well be ſuppoſed to help thoſe, who are not willing to help themſelves. Our endeavours therefore muſt always keep pace with our deſires: and when we pray, we muſt alſo work; for all that we can be ſuppoſed to pray for, is only aſſiſtance, and aſſiſtance ſuppoſes endeavours, and is only to help thoſe who do work, and not to do their work for them; it would be more than aſſiſtance if it did all the work itſelf, without their co-operating with it.

We muſt, therefore, reſiſt, as well as pray againſt temptation; and alſo keep, as far as we can, from whatever may lead us into it: 'tis even expected, as our Saviour informs us, Matt. v. 29, 30. *If our right eye offend us* (or rather, cauſes us to offend) that *we pluck it out*; and *if our right hand offend us*, that *we cut it off, and caſt it from us*; that is, that whatever may be the occaſion of ſin, be it ever ſo difficult, or ever ſo irkſome to us, we muſt part with it. We all by experience know, or ſhould know, what temptations are the moſt dangerous to ourſelves; and if we will not endeavour to avoid thoſe to which, by conſtitution, or by courſe or ſtate of life, we are the moſt ſubject to, 'tis in vain to pray againſt them.

But, beſides peculiar or perſonal temptations, there are many to which we all of us are ſubject, and which, though as they are dangerous they ought, yet are not, avoided by many, ſo carefully as they ſhould be; two or three of which, by way of example, and warning too, I ſhall juſt mention.

One is, *bad company*; which we are, by ſcripture, reaſon, and experience, taught to be infectious: and as it is ſo, St. Paul charges us not to *keep company with any man that is a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with ſuch an one no not to eat.* 1 Cor. v. 11. If, therefore, knowing that nothing is more catching than vice, we will, inſtead of *reproving the unfruitful*

fruitful workers of darkneſs, herd with them; we go beyond our duty, and can receive no benefit from this petition.

Idleneſs, is another generally known ſource of wickedneſs. No man in a ſtate of idleneſs can long continue in a ſtate of innocence; by doing nothing he will ſoon learn to do evil: if he will not employ himſelf, Satan, or his own evil fancy, will not fail to find out employment for him. Thoſe, therefore, whom Providence has expoſed to this temptation; thoſe who are not forced to work or to want bread, if they will not provide themſelves ſome employment to prevent the ill conſequences of an idle life, may pray, not to be *led*, but will ſurely *fall*, into temptation.

Another ſource of ſin is, the indulging ourſelves in ſuch things as are not in themſelves evil, and yet not far from being ſo. If any of us will look back upon our paſt lives, we ſhall find, that moſt of our failings were occaſioned by indulging ourſelves in lawful things with too much freedom; for as we are by nature prone to evil, we take a ſort of pleaſure in going as far towards it as we can, even to the borders of it, ſo we do but avoid entering into it; and thereby we tempt danger, give advantage to Satan, and are inſenſibly drawn into many a ſin that we had no intention to have committed: Sometimes by being gradually reconciled to a vice, which we at firſt deteſted; ſometimes by not being able to diſtinguiſh the boundaries of guilt and innocence; and ſometimes by being ſo cloſe upon the ſlippery brink of ſin, as inevitably to fall into it. As, therefore, they that will go as far as they may go, are in danger of going farther than they ſhould go, it becomes a duty to keep at a diſtance from ſin, and *abſtain from all appearance of evil*: not only from what is ſuch, but alſo from whatever is like it, is a kin to it, or is on the borders of it. If we do not, it is in vain to pray, 'not to be led into temptation;' for we ourſelves are our

own tempters, and of course consent to our fall; we choose what we know to be the occasion of sin, and do, as it were, tempt temptation. What is it, then, but trifling with God, to pray, 'that he would not lead us into temptation,' when we lead ourselves into it.

As bad company, idleness, and making too free with lawful things, are the three grand sources from whence most of our temptations flow; if we do not cautiously avoid them, 'tis something more than in vain to pray 'not to be led into temptation.'

By this petition, then, we are taught humility of mind, charity, and compassion for our weak and erring brethren, and the necessity of our own endeavours to resist and avoid temptations. And whoever uses it, ought to mean by it as follows:

"O God, who knowest us to be set in the midst of "so many and so great temptations, that, by reason "of the frailty of our nature, we cannot always "stand upright; we beseech thee, as without thy "permission nothing can approach to hurt us, that "thou wouldst so direct us and our affairs, that we "may not be exposed to more or greater temptations "than the nature of our state requires. So guide us "through things temporal, that finally we lose not "the things eternal; granting us such strength and "protection, as may support us under, and carry us "safe through, all temptations."

MATT. vi. 13.

BUT DELIVER US FROM EVIL.

THERE are two opinions concerning these words; one is, that they are only an explanation of the foregoing, and that *lead us not into temptation, but deliver us from evil*, are but one petition. The other is, that they are two distinct petitions.

Those who contend, that *deliver us from evil* is only an explication or illustration of the foregoing words, tell us, "that in the Vulgate (an early translation of the New Testament) and in St. Luke, these

theſe words, *deliver us from evil*, are wanting; and they call that a plain proof, that there is nothing contained in them, that is not virtually contained in the foregoing; and conſequently, that they are not two diſtinct petitions, but that one is only an illuſtration to the other. And to give additional force to their opinion, they quote the reaſon given by the famous Origen, for the variation between St. Matthew and St. Luke. "Our Saviour, (Origen tells us) ſpeaking, in St. Matthew, to the multitude, expreſſes himſelf in ſuch a full and explanatory manner, as their capacities required; but in St. Luke he is teaching his diſciples; and as they were of better underſtanding than the multitude which he was inſtructing in St. Matthew, he had no occaſion to expreſs himſelf ſo much at large at the one time as at the other: for which reaſon, this explanatory part of the petition in St. Matthew, is left out in St. Luke." And from hence, they who favour this opinion, conclude that the two ſentences unite and agree in this one requeſt, "That God would ſo prevent us from "falling into temptations, as to keep us from the "*evil* and miſchief of them."

Thoſe who contend that they are two diſtinct petitions, urge, that the original word which in St. Matthew is tranſlated *evil*, is always applied to perſons, never to things; and of courſe muſt ſignify, not the miſchief we fear, but the perſon from whom the miſchief may come; and ſhould have been tranſlated, not, from *evil*, but from the *evil one*, i. e. Satan, the author and promoter of all evil.

Which of theſe two opinions is beſt founded, is a matter but of little conſequence. Be they two petitions, be they one, there is no material difference, the meaning of theſe words being much the ſame, according to either opinion.

Suppoſing, *but deliver us from evil*, to be only an illuſtration of the foregoing words, *lead us not into temptation*, and to be deſigned to ſhew us that we

pray againſt temptation only becauſe of its *evil* con-
ſequences: then the ſenſe is this, "So prevent us,
O Lord, from falling into temptation, as to preſerve
us from guilt, the evil and miſchief of it."

And ſuppoſing that *deliver us from evil*, ſignifies
deliver us from the *evil one*, Satan, the evil author of
temptations; the meaning of the petition is juſt the
ſame; for the reaſon why we pray to be delivered
from temptations, is not becauſe they are themſelves
evil, but becauſe of the guilt and puniſhment which
are commonly the conſequences of them; and the
reaſon why we pray to be delivered from the *evil one*
is, becauſe if we are given up to his power, we ſhall
meet with, and be overpowered by, ſuch temptations
as will bring upon us the evil of guilt and puniſh-
ment.

So that it does not ſignify, whether by *evil* is meant
the evil of temptations, or Satan, the evil author of
them: and after having begged of God to *lead us not*
into temptation, we may, according to either ſenſe,
conſiſtently enough deſire him to *deliver us from evil*,
which word, in this petition, is generally ſuppoſed to
have a threefold ſenſe, and to mean, 1. The evil of
ſin, or the guilt of it. 2. The evil of puniſhment,
the conſequence of ſin. 3. The evil author of ſin,
Satan, who is alſo to be the inſtrument of its puniſh-
ment.

Theſe three ſignifications of the word *evil*, are all
conſiſtent with the deſign of this petition; and there-
fore I ſhall ſeparately conſider them.

The firſt, the *evil of ſin*, or the guilt of it, is the
evil which the prophet (Habak. i. 13.) ſpeaks of,
where he ſays of God, *thou art of purer eyes than to*
behold evil:—and 'tis an evil worſe than ſickneſs,
poverty, or death; tis the worſt of all evils, and the
cauſe of all: 'tis not only an evil in itſelf, but makes
many other things evil, which but for that would
not be ſo. As then ſin is ſo great an evil, we are in
this prayer directed to ſue to God, for his mercy in
forgiving

forgiveneſs of ſin, and for his protection, in keeping us from the *temptation to it*, and the miſchief of it.

The ſecond kind of evil, *viz.* the evil of puniſhment, is the conſequence of the firſt, ſin being the cauſe of puniſhment. Theſe two ſorts of evil the prophet Jeremiah (xviii. 8.) has in one verſe expreſſed by the ſame term: *If that nation*, ſays the Lord, *againſt whom I have ſpoken, turn from their evil* (ways) *I will repent of the evil* (puniſhment) *which I had thought and threatened againſt them.* According to this ſenſe of the word *evil*, this is a diſtinct petition from the foregoing; and the meaning of it is this:—"But if it be thy good will and pleaſure, O God, "to make trial of us by temptations, and we ſhould "be overpowered by them, pardon and deliver us, "we beſeech thee, from the evil we ſhall deſerve to "ſuffer."

The third ſort of evil we here beg deliverance from is the Devil, who in ſcripture is ſtiled the *evil one*: and the reaſon why he is ſo called is, becauſe he was the firſt author of evil, is the cauſe of ſin, and of the miſery that has been or ſhall be the conſequence of it. He, the *evil one*, the *god of this world*, the *prince of darkneſs*, is ever laying baits to entice, and traps to enſnare us: *he goeth about as a roaring lion, ſeeking whom he may devour*; and could he have permiſſion from God, has cunning power, and malice, ſufficient to ſhake the ſtrongeſt faith, and ſeduce the ſtricteſt virtue. We therefore beg to be delivered from him, *i. e.* not to be given up to his power and malice, but by the grace of God to be ſecured from all his treachery and wiles; knowing that, if abandoned by God we ſhall ſoon become Satan's ſlaves, *and be led away captive by him at his will.*

Theſe three evils may all, conſiſtently enough, be deprecated together; and as they all bear ſo ſtrict a relation to each other, we may reaſonably enough ſuppoſe them to be all deſignedly included in this petition. And in order to promote a warm and

earneſt uſe of it, I ſhall in a few words point out the greatneſs of theſe evils, Satan, Sin, and Death the wages of it; from whence you will plainly ſee the greatneſs of the delivery from them.

1. Satan is our great enemy; and whoever does not believe, or does not regard the danger and miſchief he is expoſed to from him, muſt, I ſhould think, be ignorant of the many places of ſcripture where, for his power and influence, he is ſtiled the *god of this world*, *the prince of this world*; and as ſuch, warn us of our danger from him.

2. Sin is alſo an evil of the greateſt magnitude, as the miſchiefs it brings upon ourſelves and others might convince us; and the death and ſufferings of our Saviour to redeem us from them, do infallibly aſſure us. Are not all the evils which this world abounds with, the effects of ſin? And could any thing leſs than the immenſe ſufferings of a Divine Perſon ſatisfy the Divine wrath againſt it? If then the guilt of ſin be in proportion to its miſchiefs, and to the price of its ſatisfaction, it muſt be infinite, and bear no proportion to any other evil.

3. The third evil, *viz.* of puniſhment, is, the ſcripture tells us, to take place in hell, the diſmal ſeat of every kind of torment; where all the terrors of the Lord ſhall be ſet in array againſt ſinners; each ſhall have its power of giving pain increaſed; and all joining together ſhall put them to miſery, ſuch as all the torments of human malice and power can give us little or no idea of.

Theſe three, Satan, Sin, and Death its wages, we here beg to be delivered from; they are the greateſt that we can poſſibly be expoſed to, and 'tis God alone can preſerve us from them. How greatly therefore does it concern us, diligently, earneſtly, and frequently, to apply unto him for his aſſiſtance! One would think that if we were ſenſible of the greatneſs of the evils we are expoſed to, and the greatneſs of the mercy in being delivered from them, we ſhould be always upon our knees, continually beſeeching

beſeeching God not to *lead us into temptation, but deliver us from evil.* From the *evil one*, the author and promoter of ſin; from the *evil* of ſin, itſelf an evil, and the cauſe of every other evil; and from the *evil* of puniſhment, the wages of ſin:—From all theſe evils good Lord deliver us!

MATT. vi. 13.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.

HOWEVER uſeful and inſtructive this doxology, or form of praiſe and glory to God, may be, yet its genuineneſs and authority has been much diſputed among Chriſtians. Thoſe who argue againſt the authority of it, tell us—that 'tis wanting in all the old Latin copies—in all the Greek copies of St. Luke, and in ſome of thoſe of St. Matthew—that ſeveral of the fathers, in their comments upon the Lord's Prayer, have taken no notice of this part of it—and that the doxology uſed in the eaſtern church was different from that of the weſtern, and that conſequently 'tis highly probable neither of them is genuine.

Thoſe who contend for the authority of it, urge that ths omiſſion of it in St. Luke may be the effect of his uſual brevity—that there are but two copies of St. Matthew where it is wanting, one of which is much ſuſpected, and the authenticity of the other not at all comparable to that of thoſe which have it—that it is not probable the fathers would have dared to add their own inventions to this venerable form, of Chriſt's own compoſing, or that the church would have allowed them to do it—that if they had made any addition, in order to gain credit to it, they would at leaſt have inſerted it in St. Luke as well as in St. Matthew—that it is expounded by ſome of the fathers with the reſt of the prayer—that it is agreeable to the Jewiſh forms, which our Saviour has in general followed throughout the whole prayer, and

no

no where with more beauty and reaſon than here; as prayer cannot well be complete without praiſe; it being ſordid to aſk all from God, and return him nothing.

Theſe are the reaſons on both ſides; and which of them are beſt founded, let others decide. Our church has not formally condemned or approved either of theſe opinions, but has choſen the middle way between them, uſing the Lord's Prayer in one part of its ſervice with, and in another without the doxology. We may therefore ſafely wave an enquiry into its authenticity, and ſearch out the meaning, uſe, and beauty of it, and ſee what profit and inſtruction may be gathered from it.

It is and may be conſidered in two different views: 1. As a form of praiſe and thankſgiving: 2. As a motive or reaſon for uſing the foregoing petitions, and to give us hope of ſucceſs from the uſing of them.

I ſhall conſider them 1ſt, as a form of praiſe, containing a ſolemn and grateful acknowledgment of the chief attributes of God; of his ſovereignty, *thine is the kingdom*; his omnipotency, *the power*; his majeſty, *the glory*; and his eternity, *for ever*.

1. When we aſcribe unto the Lord ſovereign authority, implied in the term *kingdom*, we acknowledge that God is the ſupreme Lord, the great King over all the earth; and that, as we are his ſubjects, he has a right to diſpoſe of all things relating to us; and that we as his ſubjects owe him true and faithful allegiance. But, as there may be a juſt and rightful authority where there wants power to execute it, we acknowledge that this is not the caſe with God, to whom we aſcribe not only authority, but alſo omnipotency, implied in the word *power*: whereby we mean that God has (not only a rightful authority over all things, but alſo) a power or ſufficiency to execute that right, and do *whatſoever pleaſeth him, in heaven and in earth*. And by the term *glory*, we acknowledge that God's kingdom, and his power, and whatſoever pertaineth to him, is glorious; declaring

ing with Moſes (Exod. xv. 11.) *the glory of his holineſs*; with the Pſalmiſt (cxlv. 11.) *the glory of his kingdom*; and with St. Paul (2 Theſ. i. 9.) *the glory of his power*. And alſo his eternity, implied in the words *for ever*; thereby declaring, that whatever God is, he is ſuch for ever; that his perfections are not only glorious, but eternally ſo; that his *kingdom is an everlaſting kingdom*, (Pſ. cxlv. 13.) *and his dominion endureth throughout all generations*; that his is *the power and the glory, for ever and ever. Amen.*

There are ſeveral forms of praiſe and thankſgiving in ſcripture alike, though longer than this of our Saviour; one of which I ſhall quote, as being ſo full as ſufficiently to explain what is meant by his. 1 Chron. xxix. 10, 11, 12, 13. "Wherefore David "bleſſed the Lord before all the congregation. And "David ſaid, Bleſſed be thou, Lord God of Iſrael "our Father, for ever and ever. Thine, O Lord, "is the greatneſs, and the power, and the glory, and "the victory, and the majeſty: for all that is in the "heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above "all. Both riches and honour come of thee, and "thou reigneſt over all; and in thine hand is power "and might: and in thine hand it is to make great, "and to give ſtrength unto all. Now therefore, O "our God, we thank thee, and praiſe thy glorious "name," &c.

You may ſee, by theſe words of David, what the meaning of the laſt part of the Lord's Prayer is, when conſidered as a form of praiſe and thankſgiving.

We ſhall next ſhew what is meant by it, when conſidered as a reaſon or motive to uſe the foregoing petitions of this prayer, and to give us hope of ſucceſs from the uſe of them: And that it is deſigned as ſuch, we may reaſonably enough couclude, from the connection which the cauſal particle *for*, makes between this and the foregoing petitions. *For*, or becauſe, *his is the kingdom, the power, and the glory, for ever*, we do and ſhould make our petitions to our Father

in

in heaven, hoping that he will hear us, and grant us our petitions.

When considered in this view, its purport is as follows:—" *Thine is the kingdom*, the kingdom that " ruleth over all: we and all the world are thy subjects, and entirely depend upon thee for life, " health, food, raiment, and shelter; we therefore " flee unto thee for a supply of all we want, and " deliverance from all we fear, for thou only, as " King of all the earth, art able to succour and " defend thy servants; and as 'tis for the support of " thy *kingdom*, and the increase of thy *glory*, we " hope and believe thou wilt hear us, and grant our " petitions.

" Thine is the *power*:—*Thou hast spoken once, and* " *twice have I heard the same, that power belongeth* " *unto God*; a power that is *able to do for us exceed-* " *ing abundantly above all that we ask or think*. Eph. " iii. 20. We therefore make unto thee our peti- " tions, knowing that whatever we ask of thee, " thou art able to grant us: and as by granting our " requests, thou wilt manifest thy greatness; will " *cause men to speak of the glory of thy kingdom, and* " *talk of thy power*, (Ps. cxlv. 11.) we are induced " to make our prayers unto thee, and to hope for the " success of them: for thine is *the glory* of all we " have and all we do; thou art glorified by our de- " pendence, our preservation, and our thanksgiving; " and we hope and believe that, *for the glory of thy* " *name, thou wilt hear us*; *that thou, O Lord, will* " *arise, and help and deliver us, for thine honour.*"

And this God is our God for ever and ever; his kingdom, his power, and glory, as was in the beginning, is now, and ever shall be, world without end. Whenever therefore he is applied to, he is equally able to hear us, and grant us our requests; and we may at all times apply to him, trusting in the Lord, *for in the Lord Jehovah is everlasting strength*, and he will be our help for ever and ever. *Amen.*

Amen

Amen (which concludes the prayer) is an Hebrew word, and its meaning, without regard to any particular place, is *verily, truly*; but, according to the design of the place where it may be used, its meaning varies; and I shall, for the advantage of those who have not made their observations upon this word, point out the various senses in which 'tis used; that they may know its meaning, not only here, but also throughout the scriptures, and the offices or service of our church.

In scripture, 'tis frequently used by our Saviour at the beginning of his speeches, with a design to gain the attention of his hearers, and get credit with them, *Verily I say unto you*; and doubled, *verily, verily I say unto you.* Where the original word is *Amen*, and signifies, *indeed, of a truth*, St. Paul uses it with a somewhat different view. He tells the Romans (i. 25.) that the Heathens *worshipped the creature more than the Creator, who is blessed for ever.* And immediately adds to it *Amen:* whereby he intends to affirm the truth of his last words, *blessed for ever. Amen*, or, he is blessed for ever. And (chapter 5th of the same epistle) speaking of the Israelites, he says, *of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.* That is, Christ the Son is God, and blessed for ever. The *Amen* in both these passages is only an affirmative repetition of the preceding words. He tells the Corinthians, (2 Cor. i. 20.) *that in Christ the promises of God are yea and Amen*; *i. e.* are firm and sure. St. John (Rev. iii. 14.) expresses himself thus, *These things saith the* Amen, *i. e.* as he himself interprets, the faithful and true witness.

In all these passages *Amen* is used by way of affirmation; in the Old Testament it is used by way of desire or wish. Jeremiah, after the false prophet (xxviii. 2, 3, 4.) had *declared peace and deliverance from Babylon*, says *Amen.* Now in the following verse, (14.) he declares that what these prophets had spoken was false, and denounces a still heavier yoke from

from Babylon; and therefore by *Amen* he cannot be supposed to affirm the truth of what they had said, but only his own desire, that if God thought fit what they foretold might prove true, though at the same time he knew it would prove false. *Amen*, as says verse 6th, *The Lord do so, the Lord perform the words which thou hast prophesied.*

These are the senses in which *Amen* is used in scripture, *viz.* by way of affirmation and desire, in which senses 'tis also used in the service of our church.

At the end of the Creed, and in every other place where the subject is concerning truths, and is the object of our assent, *Amen* is the affirmative, and by it we acknowledge the truth of the foregoing articles and do by it, as it were, repeat all that had been said and declare our belief of it: and consequently its means, *So it is; All this I believe.* This is also the meaning in the Commination, that part of our liturgy which is appointed to be used upon Ash-Wednesday, the design of which, as there declared, is that the congregation, being admonished of the great indignation of God against sinners, may be warned to flee from those sins, to which the scriptures have declared, and they are called upon by the word *Amen* to confess, the curse of God to be due.

This observation upon the meaning of the word *Amen*, in this place, may afford an answer to the groundless objection, which some weak persons make to this part of the liturgy. They will not attend the service of the church upon that day, at least they will not say *Amen*, as directed, because 'tis sinful to curse their neighbours. 'Tis a foolish scruple, for 'tis certain they neither do, nor are intended to curse their neighbours. The *Amen* has there the same meaning as at the end of the Creed, and is quite different from that which it has at the end of a prayer, being only by way of assertion, and not of desire; and by it they do not curse their neighbours.

nor deſire that they may be curſed; but only admoniſh themſelves, and their neighbours too, of the wrath of God, denounced againſt the ſins that are there recited, in order to move both themſelves and them to earneſt and true repentance. God has already pronounced a curſe againſt thoſe very ſins; and by ſaying *Amen* at the repetition of them, they only declare the guilt of thoſe ſins, and confeſs them to be of ſo heinous a nature, as to deſerve that curſe which God has already denounced againſt them. So that the *Amen* is no more than a confeſſion of the guilt of ſin, as a motive to repentance, whereby to prevent the curſe denounced againſt it; and is ſo far from being ſinful, that it is praiſe worthy, for the honour of God, and the good of religion.

But to return from this, I hope not uſeleſs digreſſion. *Amen*, when at the end of a prayer, is an expreſſion of our deſires: the matter of prayer being the object of our affections, the *Amen* betokens our wiſh for the ſucceſs of it.

If the prayer be repeated, as in the ſervice of the church, by one perſon, and the *Amen* only by the congregation, it ſignifies their concurrence with all that has been repeated; and by it they mean the ſame as when they ſay in the Litany, *We beſeech thee to hear us, good Lord.*

But if both prayer and *Amen* be ſaid by the ſame perſon, as in private devotion, then *Amen* is a repetition of all the foregoing prayer, and a freſh expreſſion of our deſire of that which we had prayed for in it.

But if not at the end of every prayer, at the end of the Lord's Prayer at leaſt, (the petitions of which we are ſure are for God's honour and our good) *Amen* may fairly be ſuppoſed to be an *Amen* of hope, as well as of deſire, and to ſignify not only, *So be it*, but alſo, *So we believe it will be unto us*; and thus 'tis explained in our catechiſm—*This I truſt God will do of his mercy and goodneſs; and therefore I ſay Amen, So be it.*

Having

Having explained the doxology, we will next see the useful instruction to be gathered from it.

When considered in the whole as a form of praise and thanksgiving, it should teach us the propriety of joining prayer and praise together; that whenever we pray to God for the blessings we want, we should also thank and praise him for those that we enjoy: *magnifying the Lord, and praising the God of our help and mercy.* For as this prayer was given us by our Saviour, for our daily use, and as a pattern which we are to follow in all the prayers we ourselves may make, joining this form of praise to its petitions, he sufficiently teaches us that praise should accompany prayer. And indeed prayer, without thanks, is too sordid and selfish to be considered as a praise-worthy duty: it shews, 'tis true, the regard that we have for ourselves, but not any that we have for God. 'Tis a work of necessity, and only when joined with praise does it become a work of love and duty; and consequently must be incomplete without it. For the more disinterested any religious act is, the more excellent it is; the more there is of God, and the less of self in it, the more perfect, doubtless, it must be. And, though it does not therefore follow that no action can be good, that is mercenary, yet thus much does and must follow, that the less it is so 'tis the more worthy and exalted an act of duty.

Another reason why the praise and glory of God should, at least in public, constantly accompany our petitions to him, is, that we shall thereby the better answer the end of religious worship, which is not so much the good of man, as the honour and glory of God. A man may make known his wants unto God; may cry unto him for corn, and wine, and oil, without honouring him; but *he that offereth him thanks and praise, he honoureth him.* As then the grand end of religious worship is the honour of God, and that end is best answered by praising the Lord, and giving him *thanks for all the benefits he hath done unto us*; we should be careful, as our Sa-

ur here inſtructs us, to praiſe and glorify God in ll our addreſſes to him.

There is ſtill another reaſon why we ſhould praiſe God, at leaſt as often as we pray unto him, *viz.* That of all the good acts and habits which are requiſite for every candidate for heaven, only this and ne more are thought worthy to be practiſed in heaen; all the reſt will be uſeleſs; love and praiſe only hall be exerciſed in it. Praiſe is the glorious exerciſe and employment of angels; 'tis the ornament, is the duty, 'tis the entertainment of heaven; and hen we are employed in it here, we exerciſe ourelves in, and qualify ourſelves for that duty which ill be our eternal employment there; nay, and for he time we are in ſome ſort equal to the angels in eaven.

The reaſon why I have thus pointed out to you he excellency of the duty of praiſe and thankſiving, which our Saviour recommends to us by this oxology, is, that thereby I may reproach, if not ure, the common neglect of it: for there are many ho greatly neglect it; many who but ſeldom and oldly perform it. The parable of the ten lepers in he goſpel, is but too true a repreſentation of manind in general: there are ten who pray, to one who ives thanks; and that one, perhaps, prays ten times here he gives thanks once; and that once he does it ot with half the zeal and fervency which accomanies his prayers. And is it not ſhameful—is it not range, that ſo exalted a part of God's ſervice, ſo ivine and angelic a duty, ſhould be ſo ſlighted? that hat is the grace, the duty, the exerciſe, the enterainment of angels, ſhould be ſo neglected by men? et us then, as we are in duty bound, *bleſs the Lord; is praiſe ſhould be always in our mouths; we ſhould ew forth his loving kindneſs every morning, and his aithfulneſs every night; ſeven times a day ſhould we raiſe him, becauſe of his righteous judgments.*

This doxology then, you ſee, when taken all togeher, teaches us that prayer is not complete without praiſe,

praiſe, and that the one ſhould accompany the other: that, as St. Paul alſo adviſes, *in every thing, by prayer and ſupplication with thankſgiving, our requeſts be made known unto God.* Philip. iv. 6.

But when the parts of it are conſidered ſeparately and independently of its general view, *Thine is the kingdom,* teaches us to acknowledge the ſupreme authority of God, and to reſign up ourſelves for him to reign over us; as 'tis more than in vain to acknowledge his ſovereign authority, and at the ſame time refuſe to be governed by it. By thine is the *power,* we are taught to rely upon the all-ſufficiency of God; to truſt in him, and not in any thing we ourſelves can do. By thine is the *glory,* we are called upon, in all things, to conſult the honour and glory of God, and to be careful, as far as in us lies, that he be in no reſpect deprived of it. By *for ever,* is declared, that all things that appertain to God are eternal.

Nothing now remains, but to ſee what inſtruction may and ſhould be gotten from the concluding word of this prayer.

Amen there expreſſes our wiſhes, our wants, and our hopes; and we thence may ſee the obligation we are under, to endeavour fully to underſtand the meaning of the petitions contained in the body of the prayer, leſt, through ignorance of the meaning of any of them, we ſhould ſay *Amen* to we know not what; which, in the ſervice of God, muſt rather offend than pleaſe him. We may alſo, from hence ſee our obligation to uſe our endeavours to obtain that which is prayed for; otherwiſe we do, in ſome ſort, contradict ourſelves. But I have had ſuch frequent occaſion, in explaining this prayer, to obſerve to you the connection of prayer and practice, that I ſhall ſay nothing more upon that ſubject; but ſhall finiſh with obſerving—that whenever we uſe this prayer, we are ſuppoſed to underſtand and believe all that is contained in it; and if we do, how hearty an *Amen* ought we to ſay at the end of it! All that is

ntains is every way so much for our advantage, t the *Amen*, which repeats it, and is to witness the ce of our faith, and the ardency of our affections, ght to be uttered with all the fervency of devotion: it we should unite all the warmth that attended h petition, that with that collected force it may er heaven. So did the primitive Christians; their *men* was uttered with such warmth, and such vigour, t the churches echoed back the sound; a sound, ich by them was compared to the fall of waters, the voice of thunder. How laudable, how glo- us this! How reproachful to that bashful, heed- , general silence, which reigns in our modern emblies! Amongst us 'tis not uttered, at least not ard. This, to the primitive Christians, would e made us appear to think meanly of the requests made; and regardless whether they were, or re not, answered. Let us, for shame, remedy this d and heedless behaviour, and conclude our peti- ns with a bold and vigorous *Amen*, and thereby ive and vindicate its proper use; and at the same e express the strength of our faith, and the warmth our affections; our firm belief of the divine truths acknowledge, and our eager desire of the divine ings we implore:—so shall our *Amen* on earth ratified and confirmed by an *Amen* from *our Father ich is in heaven*. To whom, with the Son, &c.

FINIS.

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DIRECTIONS

FOR A

DEVOUT AND DECENT BEHAVIOUR

IN THE

PUBLIC WORSHIP OF GOD;

MORE PARTICULARLY IN THE USE OF THE

COMMON PRAYER

APPOINTED BY THE

CHURCH OF ENGLAND.

---

ep thy Foot when thou goeſt to the Houſe of God; and be more ready to hear, than to give the Sacrifice of Fools; for they conſider not that they do Evil. ECCLES. V. 1.

will pray with the Spirit, and I will pray with the Underſtanding alſo. 1 COR. XIV. 15.

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DIRECTIONS

FOR A

DEVOUT AND DECENT BEHAVIOUR

IN THE

PUBLIC WORSHIP OF GOD.

IT is grievous to conſider how many Chriſtians there are (if ſuch as they deſerve the Name of Chriſtians) who come not to Church at all, or very ſeldom, to pay that public Duty and Worſhip to GOD, which our Religion calls for, and the Laws of our Country enjoin. And even of thoſe who do come, we find too many behaving themſelves in ſuch a careleſs Manner, as if the Worſhip of GOD was either not their Buſineſs there, or not worth minding.—Some *ſit* all the Time of Prayers; or put themſelves into ſuch other lazy and irreverent poſtures, as ſhew ſufficiently they have no Senſe of what they ſhould be doing, nor any Awe or Reverence of the glorious Being they come to addreſs. Others lay themſelves to *ſleep*, or trifle away their Time in thinking of their worldly Affairs. Others gaze and ſtare about upon the Congregation, or keep talking and whiſpering with their Neighbours; and this is eſpecially obſervable while the *Leſſons* are reading; as if the Holy Scriptures, though given by *Inſpiration* of God, were not always to be *heard, marked, learned, and inwardly digeſted*, that

ſo they may anſwer the Ends for which they were written, and become *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*; or in one Word, *good to the Uſe of Edifying*, 2 Tim. iii. 16. With regard to ſuch cold and careleſs Worſhippers, we may apply to the Church what *Jacob* ſaid of *Bethel*; *Surely the Lord is in this Place, and they know it not.* They do not conſider, that they are in the immediate Preſence of God, and that by ſuch a Behaviour they affront Him to his Face, while they ſhould be devoutly attending to his Word, or praying to Him.

Others there are, who do indeed ſhew ſome Inclination to mind the Prayers, and all the reſt of the Service; but they do it with ſo much Ignorance, Diſtraction, or Confuſion, as diſcover that they do not rightly underſtand the Difference between one Part of the Service and another; or conſider, that ſome are *Prayers*, ſome *Praiſes* and *Thankſgivings*, ſome Public *Profeſſions* of the Chriſtian Faith, and ſome no more than *Inſtructions*, *Commands*, or *Exhortations* to the People. We often find them repeating after the Miniſter what he alone ſhould ſpeak, and they ſhould only hearken to. They are alſo apt, when they join in the Prayers, to ſay them after him ſo loud, as muſt needs be troubleſome, and diſturb thoſe that are near them. Now that ſuch well-diſpoſed Perſons may be taught how to order their Devotions better, and to worſhip God not only with the *Spirit*, but with *Underſtanding* too, the following Directions are earneſtly recommended to their Conſideration and Practice.

Firſt then, Have a conſcientious Regard to this *Advice of Solomon*, (to whom God gave a *wiſe and underſtanding Heart*) *Keep thy Foot when thou goeſt to the Houſe of* God; and ſo look to every Step you take in

in your Approach to it, that you come into his more *immediate* Preſence with ſuch Contemplations, Meditations, and Reflections in your Mind, as will lift up your Soul unto Him, under an awful and juſt Senſe of his divine Majeſty and Perfections; and with that *humble* and *contrite* Spirit, which dependent Creatures, and miſerable Sinners ought to have. Remember, that ſince GOD is a *Spirit*, your Worſhip of Him muſt be ſpiritual and reaſonable, ſincere and pure. It muſt flow from a divine and heavenly Frame of Mind. But yet, as the *whole Man* conſiſts of *Body* and *Soul* together, you muſt *glorify* him in both; (1 Cor. vi. 20.) and, conſidering their natural Union and Sympathy, you muſt take ſuch Heed to every Geſture and Poſture of your Body, as that they may be ſuch as will beſt expreſs your Humility, Reverence, and Earneſtneſs, and keep up ſuitable Thoughts and Affections in your Soul. Particularly, you will, I believe, hence think, that a *kneeling Poſture is moſt* proper; being that which Nature ſeems to dictate in ſolemn Adorations and humble Confeſſions, without this expreſs Call for it from the inſpired Pſalmiſt, (*Pſal.* xcv. 6.) *O come, let us worſhip, and fall down, and kneel before the Lord our Maker.* But,

Secondly, If you are thus prepared to *worſhip* GOD in *Spirit* and in *Truth*, you will then be ſure to go ſo early to his Houſe, as to be there at the very Beginning of the Service: Since the ſame Obligation lies upon you to attend every Part of his public Worſhip as to come to Church at all. For if you miſs the Beginning of it, you loſe the Opportunity of confeſſing your Sins, and the Comfort of hearing your Pardon declared and pronounced to you thereupon. Beſides that, by coming late, you diſturb the Congregation to make Way for you. Take

Care alſo not to leave the Church, without great Neceſſity, till after the Miniſter has given the *Bleſſing* that concludes the whole Service; for if you go out before, you will ſeem to deſpiſe the *Bleſſing*; and if you do ſo, you cannot expect the *Grace* and *Peace* of GOD ſhould go along with you. But,

Thirdly, Having, as ſoon as you can, gotten a convenient Opportunity after your Entrance into the Church, *fall down* upon your Knees in *private* Prayer to GOD, for the Aſſiſtance of his Spirit in thoſe ſolemn Duties of Religion you come to perform. You will behave as in his Sight; you will look upon Him as obſerving what you *think*, as well as what you *ſay* and *do*: and take Care all the while you are at Church, that the *inward* Diſpoſitions of your *Soul*, and the *outward* Demeanor of your *Body*, be ſuch as becometh not only the Holineſs and Worſhip of his Houſe, but his more immediate Preſence.

In *Prayer*, you will fix your Thoughts wholly upon GOD who alone *heareth Prayer*; you will diſengage your Mind from all worldly Concerns; you will keep your Eyes from wandering, and your Lips from diſturbing others in their Devotions.

In *Thankſgiving*, imprint upon your Heart a juſt and lively Senſe of GOD's Goodneſs and Loving-Kindneſs to yourſelf and to all Men; ſince you will then *feel how joyful and pleaſant a thing it is to be thankful*, Pſalm cxlvii. 1.

In Hearing of God's Word, (whether it be read or preached) be not only attentive to it, but inwardly digeſt it, by applying to your own Conſcience its *general* Admonitions, Reproofs, or Exhortations; and by treaſuring up in your Memory its Precepts and Examples, its Promiſes and Threatenings, for the conſtant and right *ordering* of your *Converſation*.

In *Singing Pſalms*, let your *Underſtanding* and *Spirit* direct and govern the *Melody* of your *Voice*, that ſo your Heart may be no leſs filled with Grace, than your Tongue with Joy*. And,

Laſtly, In *Receiving the Sacrament of the Lord's Supper*, remember always the exceeding great Love of our Maſter and only Saviour in dying for us, and the innumerable Benefits which by his precious Bloodſhedding He hath obtained for us. For you will then at all Times draw near to receive it with Faith, with a penitent and obedient Heart, in Love and Charity with all Mankind, and with a determined Reſolution to forſake thoſe Sins which brought Him even to the Death upon the Croſs; which will likewiſe engage you to ſerve Him in true Holineſs and Righteouſneſs all the Days of your Life.

But beſides theſe *general* Directions for the *Public Worſhip* of GOD, there are others, which *particularly* concern a devout and proper Uſe of the Book of *Common Prayer*, appointed by the *Church of England*; and which will require your immediate Attention to the Nature and Order of every Part in that Service.

The Sentences.

Now the firſt Thing done by the Miniſter, is to read ſome *Sentences* out of the Holy Scriptures. Hearken diligently to theſe; and conſider them as ſpoken by the *Inſpiration* or *Command* of GOD himſelf at firſt, and now repeated by his *Miniſter*, to put you in Mind of ſomething which He would have you believe or do. For they are all ſuch Sentences

* See a Tract intitled, *The Devout Pſalmodiſt*, Price 2½*d.* printed for F. and C. RIVINGTON, (No. 62.) in *St. Paul's* Church-yard.

as not only bring our Sins againſt Him to our Remembrance, but alſo his Promiſes of Pardon and Forgiveneſs if we do repent; ſo that we may worſhip Him with that Reverence and godly Fear, which becomes thoſe who are ſenſible of their own Sinfulneſs and Unworthineſs to approach his divine Majeſty; and likewiſe with that Faith and humble Confidence which becomes thoſe, who believe that upon our Repentance He will pardon and accept us, according to his Promiſes.

The Exhortation.

Then follows a ſolemn *Exhortation*. Now while this is reading (which is the Miniſter's Part alone, and not to be repeated after Him by the Congregation) take particular Notice of every Word and Expreſſion in it, as contrived on purpoſe to prepare you for the Worſhip of God, by poſſeſſing your Minds with a due Senſe of his ſpecial Preſence, and of the great End of your coming before him at this Time; which will no doubt compoſe your Thoughts for that Part of the Service which follows next; I mean, an humble *Confeſſion* of your Sins.

The Confeſſion.

But here, while you are *confeſſing* to God with your Mouth, and repeating Sentence by Sentence after the Miniſter, be ſure to do the ſame in your Heart; calling to Mind as many as you can of thoſe particular Sins which you have been guilty of; either by *doing what you ought not to do*, or *not doing what you ought*; ſo as to be heartily ſorry for them, and ſtedfaſtly to reſolve againſt them for the Time to come; imploring his Mercy in the Pardon of them, and his Grace, that from henceforward you may entirely forſake them, and bring forth the Fruits of an unfeigned Repentance.

The

The *Confeſſion* ended, and you continuing upon your Knees, the Miniſter ſtands up, and in the Name of GOD declares and pronounces Pardon and Forgiveneſs to all that truly repent, and unfeignedly believe his holy Goſpel. But while the *Abſolution* is thus pronouncing, you are to hearken to it with perfect Silence, not *reading* or *repeating* it along with the Miniſter, as many ignorant or unthinking People do; for it is the Miniſter's Duty alone to make this Declaration by Authority from GOD; and, in his Name, as his Ambaſſador. However, every particular Perſon there preſent, ought humbly and thankfully to apply it to himſelf, ſo far as to be fully perſuaded in his own Mind, that if his Conſcience tells him, that after an unfeigned and unſhaken Belief in Chriſt, he doth really and heartily repent, he will be diſcharged and abſolved from all the Sins he had before committed, as certainly as if GOD himſelf had declared it with his own Mouth, ſince his Miniſter has done it in his Name, and by his Power. *The Abſolution.*

What follows is the *Lord's Prayer*, in which the whole Congregation joins; For looking upon ourſelves as thus abſolved from our Sins, through a Faith that worketh true Repentance; we, as reconciled unto God through his Son, may have ſuch *Boldneſs and Acceſs to the Throne of Divine Grace, as by the Spirit of Adoption, to cry out, Abba, Father,* (Rom. viii. 15.) in the very Form he taught us to pray, ſaying, *Our Father which art in Heaven*, &c. *The Lord's Prayer.*

This done, we are to lift up our Hearts to GOD in this Petition of his *Miniſter* for his Grace, *O Lord, open thou our Lips*; to which, the Anſwer is, what it ought to be, from the *People*, *And our* *Preparation for praiſing God.*

our Mouth ſhall ſhew forth thy Praiſe. Thus the Miniſter again, *O God make ſpeed to ſave us:* the People, *O Lord, make haſte to help us.* Then immediately ſtanding up, we put ourſelves into a Poſture of *giving Praiſe to the One, living and true* GOD; the *King of Kings, and Lord of Lords.* For which Purpoſe the Miniſter firſt ſays, *Glory be to the Father,* &c. the People, to ſhew their Conſent, anſwer, *As it was in the Beginning,* &c. The Miniſter calling again upon the People, *Praiſe ye the Lord*; and the People anſwering, *The Lord's Name be praiſed:* We go on accordingly to praiſe Him, by ſaying or ſinging the Ninety-fifth *Pſalm,* and then the Pſalms appointed for the Day. After every one of which (to teſtify that it is the ſame divine Being, three Perſons and one GOD, in Honour of whom theſe Pſalms were compoſed, and made uſe of in the *Jewiſh* Church; and who is ſtill praiſed and worſhipped by them in the Chriſtian Church) we repeat that incomparable Hymn, *Glory be to the Father,* &c. Now while you, together with the Miniſter, are repeating theſe *Pſalms,* and this, or the other *Hymns* that are uſed in different Places of the Service, to the Honour and Glory of GOD; obſerve the Miniſter's Part as well as your own, and lift up your Hearts together with your Voices, in acknowledging, magnifying, and praiſing the infinite Wiſdom, and Power, and Goodneſs, and Glory of the moſt High GOD in all his Works, the Wonders that he has done, and ſtill does for the Children of Men, and for yourſelf among the reſt. And in doing this you *ſtand up*; not only to ſignify, but to forward the lifting up of your Mind at the ſame Time. For as on the one Hand, if our Souls be really lifted up to

The Pſalms and Hymns

contemplate

contemplate and praiſe GOD, our Bodies will naturally riſe in that erect Poſture, which is natural to, and moſt becometh Man: ſo on the other Hand, the raiſing up of our Bodies helps towards the raiſing up of our Souls too, by putting us in mind of that high and heavenly Work we are about; wherein, according to our weak Capacities, we join with Saints and Angels above in praiſing GOD now, as we hope to do hereafter in their bleſſed Company for evermore.

The Scriptures read.

When GOD's *Word* is reading in either of the Chapters, whether of the Old or New Teſtament, receive it not as the Word of Men, but, as it is in Truth, the Word of GOD, *which effectually worketh in them that believe*, 1 Theſſ. ii. 13. And therefore hearken to it with the ſame Attention, Reverence, and Faith, as you would have done, if you had ſtood by Mount *Sinai*, when GOD proclaimed the Law, or by our Saviour's Side, when he publiſhed the Goſpel. But remember alſo that you hear in order to practiſe; and *be ye Doers of the Word, not Hearers only, deceiving your own ſelves*, James i. 22. Obſerve in thoſe Parts of Scripture that are read to you, what Sins Almighty God there warns you againſt; what Duties He there requires you to perform; what Doctrines He there teaches you; and be ſure that when you go Home, you think of them, and live accordingly.

Hymns after the Leſſons.

As ſoon as the *Firſt Leſſon* is read, and again after the *Second*, we renew our devout Praiſes to GOD in certain *Hymns* appointed for that Purpoſe. And then with one Heart and Voice we all repeat the *Apoſtles Creed*, or that of St. *Athanaſius*, upon the Days our Church

The Creed.

has ordered it, to ſignify and declare our Aſſent to and firm Belief of the whole Scriptures, but eſpecially of the Goſpel of Chriſt. Many ignorant People ſeem to take the Creed to be a Prayer, and repeat it as ſuch, which is a very groſs Miſtake. It is not a Prayer, but only a ſolemn Acknowledgment and Profeſſion of our Faith, or what we do believe as Chriſtians. And by repeating it here, we do in the Face of the Congregation profeſs ourſelves to continue in the Number of Chriſt's Diſciples; and that as we were at firſt baptized, ſo we ſtill believe in the Name of the Father, Son, and Holy Ghoſt, One GOD, bleſſed for ever. And this alſo we do *ſtanding*, to ſignify our Readineſs to defend this Faith to the utmoſt of our Power, againſt all Oppoſition whatſoever. Be ſure therefore, that you really believe every Article as you pronounce it, that you be not found Diſſemblers and Hypocrites in the Sight of GOD: and when you ſtand up to repeat the Creed, let it be your ſerious Purpoſe to continue in that good Profeſſion, and to ſtand by it, and *hold it faſt without wavering*, (Heb. x. 23.) under all Perſecutions, if you ſhall be called at any Time to ſuffer for it.

The Prayers or Collects. Preparation thereto.

The next Thing we do, is to make known our Wants, and preſent our Petitions unto GOD. But ſeeing that neither Miniſter nor People can poſſibly do it aright without the Grace and Aſſiſtance of GOD himſelf; the Miniſter firſt prays for his ſpecial Preſence with the People, ſaying, *The Lord be with you*; and they put up the ſame Petition for the Miniſter, anſwering him, *And with thy Spirit.* Upon which they all immediately adore Him, and beg for Mercy from each Perſon of the bleſſed

bleſſed Trinity, ſaying, *Lord have Mercy upon us; Chriſt have Mercy upon us; Lord have Mercy upon us.* And having again addreſſed ourſelves to GOD in that moſt perfect Form which Chriſt himſelf hath taught us, *the Lord's Prayer*, the Miniſter and People by Turns lift up their Hearts to GOD in ſome ſhort and devout *Ejaculations*; ſtriving, as it were, to outvie each other in prevailing with the Almighty to pour down his Bleſſings upon us. Then in an humble and ſolemn Manner we join together in petitioning the divine Majeſty for his Grace and Favour, his Defence and Protection, his Mercy and Bleſſings, for ourſelves, for the King, for the Royal Family, for the Church, and for all Mankind. This we ordinarily do in the *Collects* appointed for that Purpoſe; but upon *Wedneſday*, *Friday*, and the *Lord's Day* Morning, we do it in the *Litany*; and in ſuch a Litany as comprehends all and every Thing that we need to deſire of Almighty GOD, either for ourſelves or others.

Short Ejaculations, or Petitions.

Joint Prayers or Collects

The Litany.

While theſe Prayers are reading, we ought devoutly to continue upon our Knees; not ſitting, or in any other ſlothful Poſture, as too many profanely and irreverently do. See therefore, that as you come to Church to pray to GOD, you do it in that awful, lowly, and ſolemn Manner, which becomes Creatures, when you ſpeak to your Great and Almighty Creator. And although you ought not to repeat the Prayers aloud to the Diſturbance of other People, yet you muſt repeat them in your Hearts; your Minds accompanying the Miniſter from one Prayer to another, and

Reverence and Devotion in theſe Prayers.

and from one Part of each Prayer to the other, all along with Affections ſuitable to the Matter ſounding in your Ears; humbly adoring and admiring GOD, according to the Names, Properties, and Works which were attributed to Him at the Beginning of each Prayer; earneſtly deſiring the good Things which were aſked of Him in the Body of it, for yourſelves or others; and ſtedfaſtly believing in the Merits and Interceſſion of Jeſus Chriſt for your obtaining of them, when He is named, as He is at the End of every Prayer, except that of St. *Chryſoſtom*, becauſe that is directed immediately to Chriſt himſelf. At the Concluſion of every Collect alſo, you are to teſtify your ſincere joining in it; and your earneſt Deſire of a Share in the Bleſſings prayed for, by a ſolemn *Amen*, which ſignifies *So be it*; or, *Thus I heartily pray God it may be*. But in the Litany, the like Aſſent is ſignified by the *Anſwers* which the People are directed to make in their proper Places; As *Good Lord, deliver us*; that is, from all thoſe Sins, or other Evils, which the Miniſter has juſt before mentioned.—*We beſeech thee to hear us, good Lord*; that is, to grant thoſe Bleſſings which the Miniſter has juſt now recommended to our Deſires. By theſe we do expreſsly, and more at large, make the ſeveral Petitions recited before by the Miniſter, our own Petitions and Requeſts to GOD.

Amen.

Anſwers in the Litany.

And having thus in the Collects or Litany, prayed for all neceſſary Bleſſings for ourſelves and others, it is but fit we ſhould praiſe Him alſo for thoſe Mercies we have already received; and give Thanks, not only in Behalf of ourſelves, but according to the Apoſtle's Direction, for

The general Thankſgiving.

for *all Mankind*; which we do, towards the End of the Service, in the *general Thankſgiving*. Here, if we have any ſpecial or particular Mercy to bleſs God for, upon our own Account, let us gratefully remember it, and ſecretly in our own Hearts return our Praiſes for it, when we come to that Paſſage, *Thy Goodneſs, and Loving-Kindneſs, to us and to all Men.* But let us ſtir up ourſelves to the utmoſt Fervency that is poſſible, when we praiſe Him for his *ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt, for the Means of Grace, and for the Hope of Glory.* For as theſe are the greateſt Bleſſings He could beſtow upon us, the thankful Acknowledgment of them is one of the chief Ends of our coming together thus in Chriſtian Aſſemblies. And let us not only heartily pray, but ſincerely reſolve and endeavour to ſhew our Senſe of theſe, as of all God's other Mercies, by our holy and obedient Lives.

After this general Thankſgiving, we have the Prayer of St. *Chryſoſtom*; and then the Miniſter alone concludes with *The Concluding Grace of our Lord Jeſus Chriſt, &c. Prayer.* In which Prayer is comprehended all we have deſired, or can deſire, to make us completely happy, both now and for ever. And with this our common daily Service ends.

But upon *Sundays* and *Holidays*, we proceed to the *Communion Service*; to that Part of it at leaſt which our Church enjoins to be uſed on ſuch Days, though there be no actual Communion. Now in the Prayers here, the ſame Temper and Devotion are to govern us, as in thoſe before put up; the ſame Reverence and Attention, when the *Epiſtles* and *Goſpels* are read, as when the other Scriptures *The Communion Service.*

(the

(the *first* and *second* Lessons) are; the same Faith, and holy Zeal and Courage, when the *Nicene* Creed is repeated, as when the *Apostles*, or the *Athanasian* Creed is so. But what is most particular in this Service is, that the *Ten Commandments* are solemnly read by the Minister; and to express the greater Authority, as pronouncing them in the Name of GOD, he does it *standing*. The Congregation in the mean Time is to continue *kneeling*; not that the Commandments are a Prayer, (as some weak People fancy them to be; nor are they to be repeated after the Minister, as many ignorantly do) but because it is with a peculiar Reverence that we ought to hear this awful Declaration and Summary of GOD's Will, and of our Duty, in the very Words of GOD himself, and because that at the End of each Commandment, our Church has piously directed us to beg the Mercy of GOD, in pardoning what we have been guilty of against the Rule of that Commandment, and his Grace to keep it better for the future, in these Words, *Lord have Mercy upon us, and incline our Hearts to keep this Law*; which being a Prayer, ought to be humbly offered upon our Knees. Be very serious therefore when the Commandments are read; and think, as the Minister goes along in every one of them, whether you have not offended GOD, by Thought, Word, or Deed, in something contrary to that Commandment, (for *in many Things we all offend*, as the Apostle tells us, *James* iii. 2) And accordingly, when you join with the rest of the Congregation in that short Prayer which follows each, beg Pardon of GOD with a deep and true Repentance: and, whether your Conscience accuse you or not, be serious and

Ten Commandments.

In Earneſt when you beg of God to *incline your Heart to keep* that Article of his Law, and to *write* the Whole upon it more effectually.

This Part of the Service concludes with a *Bleſſing* (to be pronounced by the Miniſter alone, and not to be repeated after Him) which is in theſe Words; *The Peace of* GOD, *which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of* GOD, *and of his Son Jeſus Chriſt our* LORD; *and the Bleſſing of* GOD *Almighty, the Father, the Son, and the Holy Ghoſt, be among ſt you, and remain with you always.* Amen.

The Bleſſing at the End of the Communion Service.

After the Bleſſing, it may be fit to continue ſtill for ſome Time upon your Knees, humbly beſeeching Almighty GOD to pardon what he has ſeen amiſs in you ſince you came into his Preſence; and graciouſly to hear the Prayers, and to accept of the Praiſes which you have now offered up to Him, through the Merits of Jeſus Chriſt, our only Mediator and Advocate.

A PRAYER *at our firſt Entrance into the Church.*

LORD, I am now in thy Houſe; aſſiſt, I pray Thee, and accept of my Services. Enable me, and all who ſhall this Day meet in thy Name, to worſhip Thee in Spirit and in Truth.

Let thy holy Spirit help our Infirmities, and diſpoſe our Hearts to Serioufneſs, Attention, and Devotion; and grant that we may improve this Opportunity to the Honour of thy holy Name, and the Benefit of our Souls, through *Jeſus Chriſt* our Lord. *Amen.*

A PRAYER

A PRAYER *at Church, after the Service is ended.*

BLeſſed be thy Name, O Lord, for this Opportunity of attending Thee in thy Houſe and Service.

Grant that I, and all that profeſs thy Name, may be Doers of thy Word, and not Hearers only. Pardon our Wanderings and Imperfections; and accept both us and our Services, through our only Mediator *Jeſus Chriſt*. Amen.

In order to aſſiſt pious Chriſtians in their religious Exerciſes of private Devotion, where other Helps may be wanting; it has been thought convenient to add the two following *Tables*.—The *firſt* of the COLLECTS in the Book of *Common Prayer*, as they may ſuit the general or particular Circumſtances of Chriſtians—The other of the Book of PSALMS; which abounds with a Variety of divine Thoughts, holy Ejaculations, and religious Meditations for Prayers, Praiſes, and Thankſgivings.

An Alphabetical TABLE *of the Weekly* COLLECTS *in the Book of* Common Prayer, *reduced under proper Heads.*

AFFLICTION.

PRAYERS for Deliverance from, and Support under *Afflictions*. Collects for the *third* Sunday after the *Epiphany*, *eighth* after *Trinity*, and *fifth* Sunday in *Lent*.

ANGELS.

A *Prayer* for the Guardianſhip of *Angels*. Collect for St. *Michael*.

CHARITY. See LOVE.

CHASTITY.

A *Prayer* for *Chaſtity*. Collect for the *firſt* Sunday in *Lent*.

CHRIST.

A *Prayer* for the Imitation of CHRIST. Collects for the Sunday *next* before *Eaſter*, and the *ſecond* Sunday after *Eaſter*.

For the Benefit of CHRIST's Death. Collect for the *Annunciation*.

CHURCH.

Prayers for the *Univerſal Church*. Collects for the *fifth* Sunday after *Epiphany*, the *third* Sunday after *Eaſter*, St. *John* the *Evangeliſt*, and the two *firſt* Collects for *Good Friday*.

For the Unity of the *Church*. Collect for St. *Simon* and *Jude*.

For the Peace of the *Church*. Collects for the *fifth*, *ſixteenth*, and *twenty-ſecond* Sundays after *Trinity*.

COMFORT.

A *Prayer* for ſpiritual *Comfort*. Collect for the Sunday after the *Aſcenſion*.

CONTRITION.

A *Prayer* for *Contrition*. Collect for *Aſh-Wedneſday*.

COVETOUSNESS.

A *Prayer* againſt *Covetouſneſs*. Collect for St. *Matthew*'s Day.

COURAGE.

A *Prayer* for Chriſtian *Courage*. Collect for St. *John Baptiſt*.

ENEMIES.

A *Prayer* for Deliverance from *Enemies*. Collect for the *third* Sunday in *Lent*.

EXAMPLE.

Prayers that we may *follow* the *Example* of CHRIST. Collects for the Sunday *next* before *Easter*, and the *second* Sunday after *Easter*.

FAITH.

Prayers for a right and firm *Faith*. Collects for *Trinity* Sunday, St. *Thomas* and St. *Mark*.

For *Faith*, *Hope*, and *Charity*. Collect for the *fourteenth* Sunday after *Trinity*.

GRACE.

Prayers for *Grace* and *Assistance* in our Christian Course. Collects for the *fourth* Sunday in *Advent*, *second* in *Lent*, *Easter-Day*, *third* Sunday after *Easter*, and the *first*, *seventh*, and *thirteenth* after *Trinity*.

HEAVEN.

A *Prayer* for *heavenly* Desires. Collect for *Ascension Day*.

For Admittance to the Enjoyment of GOD in *Heaven*. Collects for the *Epiphany*, the *sixth* Sunday after *Epiphany*, and the Sunday after *Ascension*.

HUMILITY.

A *Prayer* for *Humility* and *Patience*. Collect for the Sunday before *Easter*.

ILLUMINATION.

Prayers for *Illumination*, or a right Judgment in all Things. Collects for *Whitsunday*, *first* Sunday after *Epiphany*, and the *ninth* after *Trinity*.

JUDGMENTS.

Prayers for Deliverance from *Judgments*. Collects for *Septuagesima*, *Sexagesima*, and the *fourth* Sunday in *Lent*.

LOVE.

Prayers for the *Love* of GOD and his Laws. Collects for the *fourth* Sunday after *Easter*, and the *sixth*, *seventh*, and *fourteenth*, after *Trinity*.

For *Love* and *Charity*. Collects for *Quinquagesima* Sunday.

MINISTERS.

MINISTERS.

A *Prayer* for the Fitneſs of *Miniſters*. Collect for St. *Matthias*.

That they may be diligent. Collect for St. *Peter's* Day.

That their Labours may be ſucceſsful. Collect for the *third* Sunday in *Advent*.

MORTIFICATION.

Prayers for *Mortification*. Collects for *Circumciſion* and *Eaſter-Eve*.

OBEDIENCE.

Prayers that we may *obey*, and follow the Doctrine of the Apoſtles. Collects for the Converſion of St. *Paul* and St. *John Baptiſt*. See GOOD WORKS.

PRAYERS.

For the Acceptance of our *Prayers*. Collect for the *tenth* Sunday after *Trinity*.

PROVIDENCE.

Prayers for Protection by GOD's *Providence*. Collects for the *ſecond*, *third*, *fourth*, and *twentieth* Sundays after *Trinity*.

PURITY.

A *Prayer* for *Purity* of Heart. Collect for the *Purification*.

REGENERATION.

A *Prayer* for it. Collect for *Chriſtmas-Day*.

RELIGION.

A *Prayer* that we may be truly Religious. Collect for the *ſeventh* Sunday after *Trinity*.

SAINTS.

Prayers for the Imitation of them. Collects for *Innocents Day*, St. *Stephen*, St. *Philip*, St. *James*, St. *John Baptiſt*, and *All Saints*.

SCRIPTURE.

A *Prayer* before reading the *Scripture*. Collect for the *ſecond* Sunday in *Advent*.

SIN.

SIN.

Prayers for Converſion from Sin. Collects for the *firſt* Sunday in *Advent*, the *firſt* Sunday after *Eaſter*, St. *Andrew*, St. *James*, and St. *Matthew*.

For Pardon of *Sin*. Collects for the *twelfth*, *twenty-firſt*, and *twenty-fourth* Sundays after *Trinity*.

SINCERITY.

A *Prayer* for it. Collect for the *third* Sunday after *Eaſter*.

HOLY SPIRIT.

Prayers for the Direction of the *Holy Spirit*. Collects for the *nineteenth* Sunday after *Trinity*, and *fifth* after *Eaſter*.

TEMPTATIONS.

Prayers for *Deliverance* from, and *Support* under, *Temptations*. Collects for the *fourth* Sunday after *Epiphany*, and the *ſecond* in *Lent*.

THOUGHTS.

A *Prayer* againſt evil *Thoughts*. Collect for the *fifth* Sunday after *Eaſter*.

UNBELIEVERS.

A *Prayer* for *Jews*, *Turks*, *Infidels*, and *Heretics*. The *third* Collect for *Good-Friday*.

GOOD WORKS.

Prayers for Fruitfulneſs in *Good Works*. Collects for the *fifth* Sunday after *Eaſter*, and the *firſt*, *ninth*, *eleventh*, *thirteenth*, *ſeventeenth*, and *twenty-firſt* Sundays after *Trinity*.

A ſhort Account of the Occaſion and Deſign of the PSALMS of DAVID: *which may ſerve in the private Uſe of that divine Book, as an Help to find out ſuch Pſalms as may ſuit the general or particular Circumſtances of Chriſtians.*

MOST of the Pſalms are *Prayers*, compoſed when *David*, or ſome other prophetic Au-

thor, was expoſed to great Danger or Affliction; and therefore flies to GOD as his only Help in Time of Need, implores his Mercy, the Pardon of Sins, or Deliverance from Dangers and Afflictions. Many are Pſalms of *Thankſgivings* for Mercies received; ſome are deſigned to diſplay the *Attributes* and *Perfections* of GOD, while others convey to us the moſt *uſeful moral Inſtructions*: Laſtly, ſome of the Pſalms are *Prophetical*, and ſome few *Hiſtorical*.

PRAYERS.

I. *Prayers* for Pardon of Sin. *Pſalm* 6, 25, 38, 51, 130.

II. *Prayers* compoſed when the Pſalmiſt was deprived of an Opportunity of the public Exerciſe of Religion. *Pſalm* 42, 43, 63, 84.

III. *Prayers* wherein the Pſalmiſt ſeems extremely dejected, though not totally deprived of Conſolation under his Afflictions. *Pſalm* 13, 22, 69, 77, 88, 143.

IV. *Prayers* wherein the Pſalmiſt aſketh Help of GOD, in Conſideration of his own Integrity, and the Uprightneſs of his Cauſe. *Pſalm* 7, 17, 26, 35.

V. *Prayers* expreſſing the firmeſt Truſt and Confidence in GOD under Afflictions. *Pſalm* 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.

VI. *Prayers* compoſed when the People of GOD were under Affliction or Perſecution. *Pſalm* 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.

VII. The following are likewiſe *Prayers* in Time of Trouble and Affliction. *Pſalm* 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 142.

VIII. *Prayers* of *Interceſſion*. *Pſalm* 20, 67, 122, 132, 144.

Pſalms

Pſalms *of* THANKSGIVING.

I. *Thankſgivings* for Mercies vouchſafed to particular Perſons. *Pſalm* 9, 18, 21, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.

II. *Thankſgivings* for Mercies vouchſafed to the *Iſraelites* in general. *Pſalm* 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

Pſalms of PRAISE *and* ADORATION, *diſplaying the* Attributes *of* GOD.

I. General Acknowledgments of GOD's *Goodneſs* and *Mercy*, and particularly his Care and Protection of Good Men. *Pſalm* 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146.

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INSTRUCTIVE Pſalms.

I. The different Characters of Good and Bad Men: The Happineſs of the one, and the Miſery of the other, are repreſented in the following *Pſalms*; 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.

II. The Excellence of GOD's Law. *Pſalm* 19, 119.

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Pſalm 78, 105, 106.

FINIS.

Printed by BYR and LAW, St. John's Square, Clerkenwell.

5

AN EARNEST

EXHORTATION

TO

HOUSEKEEPERS,

TO MAINTAIN

FAMILY INSTRUCTION

AND

DEVOTION;

WITH

DAILY PRAYERS

FOR

MORNING AND EVENING.

THE EIGHTEENTH EDITION, CORRECTED.

London:

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AN EARNEST

EXHORTATION

TO

HOUSEKEEPERS.

To the Parents and Maſters of Families.

THE great decay of *piety* in this corrupt and degenerate age, is very much owing to he ſhameful neglect of many parents and maſ-ers, in not inſtructing their children and thoſe nder their charge, in the principles of religion. Vere children's minds early ſeaſoned with the ain points of chriſtianity, and were they and rvants thoroughly inſtructed in their duty to-ards GOD, their *neighbour* and *themſelves*, much the *lewdneſs* and *debauchery* which we groan nder, and ſtill complain of, would vaniſh and ſappear. I beg you therefore, as you value your n ſouls and the ſouls of thoſe committed to ur charge; as you have any conſideration for e public good, or concern for the proſperity your own families, that you would uſe your ſt endeavours to bring up your children in the rture and admonition of the Lord, and to ke your ſervants GOD's ſervants.

You are obliged to this both from duty and ereſt; for the power and authority GOD has en you over others, is a talent entruſted with

you for their good: And you must certainly give a strict account at the day of judgment what use you have made of it, and how you have exercised it.

Besides, by instilling virtue and piety into your children and servants, you take the best method to secure the obedience and tractableness of your children, and the diligence and fidelity of your servants. For when all is done our relative duties in life stand most firm upon principles of religion.

Let it be your care therefore, that your children be taught to read, and then to learn the *Church Catechism*, with some short prayers for morning, and evening, which you must oblige them constantly to use. Be very severe with them if they tell lies, or betake themselves to pilfering tricks, or lightly use the name of God, especially if they swear by the sacred name, or offend against modesty by any filthy or obscene words or actions. Your authority ought to influence and restrain them, till their reason can discover the advantages of piety, and the folly and ingratitude of sinning against God and breaking his holy commandments. Indulgence in these cases may be of fatal consequence; for by letting the reins of government hang loose, children will abandon themselves to the conduct of their lusts and passions, which they are most inclined to follow; and you will quickly

uickly repent that fondneſs, which, by dear-ought experience, will be found to have ruined our children. Never omit carrying them with ou to church on the Lord's day, and ſee that ey behave themſelves reverently at the public orſhip. But what I chiefly deſigned to re-ommend to you at preſent was, *family devotion*, y the conſtant performance of morning and ening prayer: And (if it may conveniently be) y reading a Pſalm, and chapter in the New eſtament, before you begin that holy ex-ciſe. This will be the beſt means to preſerve ſenſe and ſpirit of religion and virtue in your ouſholds: I know of nothing that can move rward this, than the daily exerciſe of *family votion*, for by this method they will be con-antly put in mind of their duty; for the matter it is contained in ſuch Prayers. Beſides, what ey aſk of GOD daily, they will think them-lves obliged to uſe their utmoſt endeavours to tain. And upon this condition, GOD pro-iſes the influences of his grace, which (pro-ded we do our beſt) will always be ready to ſiſt and ſtrengthen us in the doing of his will. Of ſuch *families*, indeed, who live in a total ne-lect of the *worſhip* of GOD, may it not be almoſt id, that they live as *without* GOD *in the world*? hey cannot, at leaſt, anſwer for themſelves, ke *Joſhua*, (ch. xxiv. 15.) *As for me, and my uſe, we will ſerve the* LORD.—However, that

all Families may do this, there are many helps to this purpoſe in ſeveral books; but for fear none of them may have come to your hands, I thought fit to make this proviſion for you by itſelf. If you, or any one in the Family, can read, let him or her take the Bible, and gravely read a Pſalm, and a chapter in the *New Teſtament*, and then diſtinctly and reverently on your knees offer up the following prayers to Almighty GOD. When men are not inclined to *exerciſes* of this nature, it is eaſy to find pretences and excuſes to avoid them; but if there be firſt a *willing mind*, time and opportunity will ſeldom be wanting, even in their worldly concerns. And the leſs ſo, if the ſervice of GOD were reckoned, as in all chriſtian families it ought, a neceſſary part of every day's buſineſs.—However, fail not to let your children get by heart the two prayers that are added for them; and do you ſtand by them ſometimes, that they may learn to pray ſeriouſly and devoutly. When they are of a fit age, go with them to your miniſter, and deſire him to prepare them for confirmation, afterwards for receiving the bleſſed ſacrament.

A Morning Prayer for a Family.

GREAT and glorious Lord GOD! *the High and Lofty One, who inhabiteſt eternity, and dwelleſt in that light which is not to be approach*

ve pray thee to look down from heaven, the ha-
itation of thy holineſs and thy glory, upon us
ile and ſinful creatures. *Have mercy upon us*
O Lord, and according to the multitude of thy ten-
er mercies blot out all our tranſgreſſions: And
o thou keep it for ever in the purpoſe and re-
olution of our hearts, to ſerve and fear thee for
he future, and to keep all thy commandments
ways, that it may be well with us, and
ith our children after us. We pray thee, to
his end, to write thy laws in our hearts, and
o put thy fear into our inward parts, that we
ay never depart from thee.

Grant us the grace of thy holy ſpirit to be-
ome every day better; to reform and amend
hatſoever is amiſs in the frame and temper of
ur minds, or in the courſe and actions of our
ves; to enable us to mortify our luſts; to go-
ern our paſſions, and to order our whole con-
erſation aright; to aſſiſt us in all that is good;
o keep us from all evil, and to preſerve us to
y heavenly kingdom. We pray thee to in-
ruct us in all the particulars of our duty, which
e owe to thee and our neighbour: *That we may*
rein exerciſe ourſelves, to have conſciences void of
ence towards God and towards man; that we
ay love thee, the Lord our GOD, with all our
earts, with all our ſouls, and all our ſtrength,
nd may love our neighbour as ourſelves; and
hatever we would that men ſhould do unto us,
at we may do likewiſe unto them.

And let the grace of GOD, which hath appeared unto all Men, and brings ſalvation, teach us, that *denying ungodlineſs and worldly Luſts, we may live ſoberly, righteouſly, and godly, in this preſent world, waiting for the bleſſed hope, and glorious appearance of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.*

And we pray thee make us ſenſible of our own frailty, of the ſhortneſs and uncertainty of this life, and of the eternity of the next. Make us careful ſo to live, as we ſhall wiſh we had done when we come to die. Let *our loins always be girded about, and our lamps burning, and we ourſelves like unto men that wait for their Lord.*

Extend thy goodneſs to the whole world: Let thy ways be known upon earth, and thy ſaving health among all nations. Bleſs, we pray thee, our ſovereign Lord King GEORGE, and all that are in authority under him; that they may be uſeful and ſerviceable to thy glory and the public good. We implore thy mercy in the behalf of our relations, friends, and benefactors. Forgive our enemies, and teach us to return good for evil.

We offer unto thee our hearty praiſes for all thy mercies beſtowed upon us from time to time, for making us chriſtians; for preſerving us this night paſt, and the reſt of our lives from innu-

merable accidents and danger. Be graciouſly pleaſed to take us, and all things belonging to us, into thy fatherly care and protection this day. Let all thy loving-kindneſſes have this effect upon us, to make us better, and to lead us to repentance. And all this we beg for JESUS CHRIST his ſake; in whoſe bleſſed name and words we conclude our imperfect prayers, ſaying,

Our Father, &c.

May the grace of our Lord *Jeſus Chriſt*, the love of GOD, and the fellowſhip of the Holy Ghoſt, be with us this day, and evermore. *Amen.*

An Evening Prayer for a Family.

O GOD, who art the giver of all good gifts, and the father of mercies, we thine unworthy ſervants entirely deſire to praiſe thy name for all the expreſſions of thy bounty towards us. Bleſſed be thy love, that gave thy Son to die for our ſins, to put us in a way of being happy, if we would obey thee; and after all the wilful refuſals of thy grace, ſtill haſt patience with us, and haſt added this one day more to all we have miſ-ſpent already, to ſee if we would finiſh the work thou haſt ſet us to do, and fit ourſelves for eternal glory.

Pardon, good Lord, all our former ſins, and all our abuſes of thy forbearance, for which we are now ſorry at our hearts; and give us grace to lead more holy lives, and to be more careful

in

in improving all future opportunities. Make thyſelf preſent to our minds, and let thy love and fear rule in our ſouls in all places, and upon all occaſions.

Keep us chaſte in all our thoughts; temperate in all our enjoyments; humble in all our opinions of ourſelves; charitable in all our ſpeeches of others; meek and peaceable under all provocations; ſincere and faithful in all our profeſſions; and ſo juſt and upright in all our dealings, that no neceſſity may force, no opportunity tempt, nor advantage of any kind may allure us to hurt any body, by word or deed.

When thou beſtoweſt good on others, let us not envy, but rejoice in it; and when thou addeſt any to ourſelves, let us own thy mercy, and humbly thank thee for it. Afford us convenient ſupplies in all our reaſonable neceſſities, and protect us againſt the approach of all dangers; make us diligent in all our buſineſs, and give ſuch ſucceſs to our endeavours, as thou ſeeſt moſt expedient for us.

Teach us contentedly to ſubmit, and not to repine at any thing that comes upon us by the allotment of thy wiſe providence. And whilſt we are in this world, and have manifold concerns in it, ſuffer not our hearts to be too much ſet upon it, but always fix our eye upon the bleſſed hope of things above. And we pray thee, make all the things of this world miniſter to it; making

making us careful above all things to fit our ſouls for that pure and perfect bliſs, which thou haſt prepared for all that love and fear thee, in the glories of thy kingdom.

Charge thy holy providence with us this night; make our ſleep ſafe and refreſhing to us. Fit us for our great change, that it may not ſurpriſe us unawares; but that having led holy lives, we may be happy in our deaths, and have comfort and well-grounded hope in thee.

Extend thy Grace to all men in all places; to our ſovereign Lord King GEORGE, and all that are in authority under him, both in church and ſtate; to high and low, rich and poor; to all who pray for it or need it in theſe kingdoms. Bleſs all our friends, relations and benefactors. Forgive all our enemies, give them hearts to fear thee, and to be reconciled to us. Supply us and all others, with whatſoever thou ſeeſt proper for us, for Chriſt his ſake: In whoſe bleſſed name and words we ſtill recommend ourſelves unto thee, ſaying,

Our Father, &c.

May the grace of our Lord *Jeſus Chriſt*, the love of GOD, and the fellowſhip of the Holy Ghoſt be with us this night, and evermore. *Amen.*

A Morning Prayer for a Child.

GLORY be to thee, O Lord! for all the bleſſings I daily receive from thee; for thy particular

particular preſervation and refreſhment of me this night paſt. Incline me to believe in thee, to fear thee, and love thee with all my heart; to worſhip thee, and give thee thanks; to honour thy holy Name, and to ſerve thee truly all the days of my life.

Make me to love my neighbour as myſelf; and to do to all men as I would they ſhould do to me. Make me obedient to my parents, and all my governors in church and ſtate.

Grant, O Lord! that I may order myſelf lowly and reverently, to all my betters; that I may hurt no body by word or deed; that I may keep my hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying and ſlandering; that I may keep my body in temperance, ſoberneſs and chaſtity; that I may never covet nor deſire other men's goods, but learn and labour truly to get my own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe thee, O Lord, to call me. And all this I beg for the merits of *Jeſus* my Saviour; in whoſe holy words I ſum up all my wants, ſaying,

Our Father, &c.

An Evening Prayer for a Child.

O Lord God, my heavenly Father, I humbly implore the pardon and forgiveneſs of all the ſins I have committed this day, either in thought, word or deed. Cleanſe me from all my

my wickedneſs, and ſtrengthen my weakneſs, that I may overcome all the temptations that daily ſurround me.

Aſſiſt me, good Lord, by thy grace, that I may worſhip thee, ſerve thee, and obey thee, as I ought to do. Supply me with all things needful while I live in this world, and fit and prepare my ſoul for the happineſs of the next.

Make me to avoid all occaſions of offending thee, and ſuffer me not to be tempted above what I am able; but defend me in all dangers both of body and ſoul; keep me eſpecially from ſin and wickedneſs, from my ghoſtly enemy, and from everlaſting death.

I commend to thy divine providence (*my father and mother, brothers and ſiſters*) all my friends and relations. Vouchſafe them all thoſe graces and bleſſings thou knoweſt moſt ſuitable for them.

O thou that never ſlumbereſt nor ſleepeſt, watch over me this night, and refreſh me with reaſonable reſt, that I may riſe the next morning more fit for thy ſervice.

I return, O Lord, to thee all praiſe and thankſgiving, for all thoſe mercies which thou haſt this day beſtowed upon me. As long as I live, let me praiſe the Lord; as long as I have any being, let me magnify thy holy name. Hear my prayers, and accept of my praiſes, for the ſake of my Saviour *Jeſus Chriſt*. In whoſe holy words I ſum up all my wants.

Our Father, &c.

A Prayer

A Prayer for a Servant.

O LORD GOD Almighty, whose loving-kindness is better than life, and whose service is perfect freedom: It is the wise appointment of thy providence, that there should be various orders and degrees of men, and that I should be disposed of in the station where now I am. O Lord, I humbly submit to thy good pleasure, and desire with content and thankfulness to accept of my portion, how low and mean soever in the world. If my blessed Redeemer, who is Lord of all, would *take upon him the form of a servant*, for our sakes; O! why should I refuse to be a servant to others? If I faithfully discharge the duties of my place, I know I shall be as acceptable to my GOD as any that enjoy the highest stations. If I be found in the way of righteousness, I shall be exalted in the world to come to everlasting happiness and glory. O let it not be so much my care to get higher in the world, as to get more in thy favour, wherein is life. Suffer me not to be a servant to sin, or a slave to any lust; but grant me to enjoy *the blessed liberty wherewith* Christ Jesus *has made us free*, that I may serve thee, my GOD, faithfully, and run the way of thy commandments after thou hast set my heart at liberty. Be thou pleased, O LORD, to fit me for, and assist me in the service

to

to which I am called, that I may perform it to the glory of thy great name, to the ſatisfaction of thoſe whom I ſerve, and to my own advantage and comfort. Make me true and faithful, careful and diligent, humble and obedient, doing the buſineſs of my place, *not with eye-ſervice as a man-pleaſer, but in ſingleneſs of heart, fearing God.* Teach me to deny myſelf, to be meek and patient, *not anſwering again* to ſtir up wrath; but with ſilence and ſubmiſſion following the things that make for peace. Suffer me not to wrong or cheat my maſter, or do him any damage for my own filthy lucre, or fleſhly pleaſure; that I may be found faithful in the ſight of my GOD, who evermore ſeeth in ſecret, and ſearcheth the very heart. Whoſe ſervant ſoever elſe I am, O LORD, let me ever be found in the number of thine; and make me, I beſeech thee, that thou mayſt mercifully accept me, and all my ſervices. Pardon and forgive all the ſins of my life paſt, and grant me the aſſiſtance of thy grace and holy ſpirit, that I may ſerve thee faithfully in this world, and at laſt be received into thy eternal kingdom through *Jeſus Chriſt* our LORD, who has taught us when we pray, to ſay,

Our Father, &c.

Grace before Meat.

WE acknowledge thy goodneſs, O Lord, in making this proviſion for us. Bleſs us with a thankful uſe of theſe thy creatures, through JESUS CHRIST our Lord. *Amen.*

Grace after Meat.

BLeſſed be thy holy name, O Lord, for ſupplying us with the neceſſaries of life. Let the ſtrength and nouriſhment we receive be employed to thy honour and glory, through JESUS CHRIST our Lord. *Amen.*

FINIS.

Printed by Bye and Law, St. John's Square, Clerkenwell.

6.

A

FORM

OF

FAMILY PRAYER,

FROM THE WORKS OF

THOMAS WILSON, D.D.

LATE LORD BISHOP OF

SODOR AND MAN.

LONDON:

PRINTED FOR F. AND C. RIVINGTON, N° 62,
ST. PAUL'S CHURCH-YARD.

MDCCXCIV.



JOSHUA XXIV. 15.

As for me and my Houſe, we will ſerve the LORD.

" This ought to be the ſincere reſolution, and conſtant practice, of every Chriſtian maſter of a family. Without this, none can reaſonably expect to have dutiful children, or faithful ſervants; nor juſtly hope to have GOD's bleſſing."

A FORM OF FAMILY PRAYER.

MORNING PRAYER.

[*First, Let one of the family read the* New Teſtament Leſſon *appointed for the Morning Service, or, if time will not permit, let him devoutly read what follo-*

loweth, the reſt of the family ſeriouſly attending.]

THE LORD hath brought us ſafe to the beginning of this day; let us give him thanks for this, and for all his mercies.

Let us pray, that we may live in the fear of GOD, and continue in love and charity with each other:

That the Holy Spirit may direct and rule our hearts, teaching us what to do, and what to avoid:

That the grace of GOD may ever be with us, to ſupport us in all danger, and carry us through all temptations:

That the LORD may bleſs all our honeſt endeavours, and make us content with what his Providence ſhall order for us:

And that we may ſerve him faithfully this day, and every day he ſhall add to our lives.

For all which bleſſings let us devoutly pray.

Then all kneeling, let one ſay,

O GOD, by whom the whole world is governed and preſerved, we give thee humble thanks for thy fatherly care over us; in preſerving us from the dangers of the night paſt, and in bringing us ſafe to the beginning of another day.

We gratefully acknowledge our dependence on thee, for all the neceſſaries, conveniencies, and comforts of our life; for all the means of our well-being in this world, and for the hope of everlaſting happineſs in thy heavenly kingdom.

We give thee thanks for the light of thy Goſpel, and the help of thy Grace; and for thy promiſes of pardon, through thy Son CHRIST JESUS, on our ſincere repentance and amendment.

Give us, we beſeech thee, ſuch a ſenſe of thy mercies as may make us truly thankful to thee for them.

Give us grace to walk as in thy

thy ſight in reverence and godly fear; and preſerve us from falling again into the ſins we have repented of.

Enable us to reſiſt and overcome temptation, by the grace of thy good ſpirit; to be ſerious and holy in our lives; true and juſt in our dealings; watchful over our thoughts, words, and actions; to be diligent, contented, temperate, and mindful of the wants of others.

Give us grace honeſtly to improve all the talents which thou haſt committed to our truſt; and may no worldly buſineſs, no worldly pleaſures divert us from the concerns of the life to come.

May thy bleſſing be upon our perſons, upon our labours, upon our ſubſtance, and upon all that belongs to us; and may we never undertake any work which we dare not beg thee to proſper.

Defend us, O LORD, and all that are near and dear to us, in all the aſſaults of our enemies; and grant that this day we may fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy ſight.

Finally we beſeech thee to give us in this world the knowledge of thy truth, and in the

world to come, life everlaſting, through JESUS CHRIST our Lord. *Amen.*

[*Here inſert the collect or collects for the day.*]

Hear us, O GOD, in the name and for the ſake of our bleſſed Redeemer, who hath taught and commanded us when we pray, thus to ſay,

OUR Father, which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And

lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE Grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowſhip of the Holy Ghoſt, be with us all. *Amen.*

A Prayer for SUNDAY *Morning.*

O LORD, who haſt conſecrated this good day to thy ſervice, give us grace ſo to obſerve it, that it may be the beginning of an happy week to us, and that none of thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, that here we have no abiding-place; that we may ſeriouſly and timely provide for another life. And grant, that this great concern may make us very deſirous to learn our duty, and to do what thou requireſt of us. And bleſſed be GOD that we have churches to go to; that we have

have time ſet apart for public worſhip; that there are paſtors and teachers. O LORD proſper their labours, and give thy people grace to profit by them; that both may enjoy an everlaſting ſabbath with thy Saints in Heaven, for JESUS CHRIST's ſake. *Amen.*

EVEN-

EVENING PRAYER.

[*First, Let one of the family read the* New Teſtament *Leſſon appointed for the Evening Service; or, if time will not permit, what followeth.*]

BY the favour of GOD, we are come to the evening of this day; and we are ſo much nearer our latter end.

Let us ſeriouſly conſider this, and pray GOD to fit us for the hour of death.

Let

Let us with penitent hearts, beſeech him to pardon our ſins for his dear Son's ſake, and to deliver us from the puniſhment we have deſerved.

Let us reſolve to amend whatever hath been amiſs, and pray for the aſſiſting grace of GOD:

And that we may be ſafe under his protection, who alone can defend us from the powers of darkneſs.

For all which bleſſings let us devoutly pray.

Then all kneeling, let one ſay,

O LORD and heavenly Father, we acknowledge thy great goodneſs to us, in ſparing us when

we

we deſerve puniſhment;—in giving us the neceſſaries of this life, and in ſetting before us the happineſs of a better.

O merciful GOD, pardon our offences, correct and amend what is amiſs in us; that as we grow in years, we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the midſt of life we are in death.

LORD, grant that theſe thoughts may make us careful how we live, that we may eſcape the bitter pains of eternal miſery.

Take from us all ignorance, hardneſs of heart, and too much care-

carefulneſs for the things of this life.

Make us an houſhold fearing Thee, O GOD, ſubmitting ourſelves to thy good pleaſure, and putting our whole truſt in thy mercy.

Give us a true knowledge of ourſelves, of the corruption of our nature, and the neceſſity of thy gracious help to ſave us from ruin.

And may the ſpirit of Chriſt ever live and rule in us, poſſeſſing our ſouls with a ſincere love of Thee, O GOD, with an earneſt deſire to pleaſe Thee, and with a dread of offending Thee!

Sanctify

Sanctify us wholly, we beſeech Thee, that our ſpirits, and ſouls, and bodies, may be preſerved blameleſs unto the coming of our LORD JESUS CHRIST.

Continue to us, and to all Chriſtian Churches, the means of grace and ſalvation; and may the ſaving truths of the Goſpel be publiſhed and received in all the world!

Vouchſafe unto us an intereſt in all the prayers of thy holy Church, which have this day been offered to the throne of grace.—Forgive all that have injured us, and forgive us our many offences againſt our neighbour.

Bleſs

Bleſs, we beſeech Thee, O God, all thoſe whom thy Providence hath ſet over us, whether in church or ſtate. And give us grace to honour and obey them for conſcience ſake.

Defend us from all adverſities which may happen to our bodies, and from all evil thoughts which may aſſault and hurt our ſouls;—and prepare us to receive with an humble reſignation whatever thy Providence ſhall think beſt for us.

And, finally, we beſeech Thee to give us grace that we may lead and end our lives in thy faith and fear, and to thy glory, through Jesus Christ our Lord. *Amen.*

Hear

Hear us, O merciful GOD, for ourſelves and for all mankind, not according to our weak underſtandings, but according to the full meaning of that holy prayer, which thy beloved Son hath taught us:

OUR Father, which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power,

power, and the glory, for ever and ever. *Amen.*

THE Grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

A Prayer for SUNDAY *Evening.*

ALMIGHTY GOD, by whom all things were made and are preſerved, give us hearts to know, and grace to conſider this, that we may chearfully commit ourſelves and all that belongs to us, to thy merciful care; that we may ever look up to thee for what we want; be thankful for thy favours; never reſiſt thy dealings with us, nor neglect the means of grace which thy Providence affords us. Bleſſed be GOD, who giveth us what is ever beſt for us; who keepeth us from danger, and hath provided for us better than

than all our works can deſerve! The good LORD make us mindful of our duty; that as we often hear how we ought to walk, and to pleaſe GOD, we may continue to do ſo unto our live's end, through JESUS CHRIST our LORD. *Amen.*

FINIS.

7.

FAMILY DEVOTION;

OR, AN

EXHORTATION

TO

MORNING AND EVENING PRAYER

IN

FAMILIES.

WITH

TWO FORMS OF PRAYER,

Suited to those two Seasons, and also fitted for the Use of one Person in Private.

TO WHICH ARE NOW ADDED,

Two SHORTER FORMS, to be used by CHILDREN and SERVANTS, when they cannot conveniently be present at the FAMILY PRAYERS.

First drawn up for the Use of the Inhabitants of the Parish of LAMBETH, and now Revised and Enlarged,

By the Right Reverend Father in God,

EDMUND GIBSON, D.D.

LATE LORD BISHOP OF LONDON.

THE THIRTY-SECOND EDITION.

LONDON:

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BOOKSELLERS TO THE

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NO. 62, ST. PAUL'S CHURCH-YARD

1798.

TO THE

INHABITANTS

OF THE PARISH OF

LAMBETH.

MY BRETHREN,

HAVING drawn up for your Use such a Form of Morning *and* Evening *Prayer, as I conceive to be proper in your Families, I now put it into your Hands; together with an earneſt Exhortation to the Practice of Family Devotion. It hath pleaſed the Providence of* GOD *to commit to me the* Care *of your Souls; and as I am obliged, in a peculiar Manner, to deſire and endeavour the* Salvation *of them, ſo I know nothing that will forward it more than the Exerciſe of Daily Devotion in your Families.*

The many Benefits that will accrue to you and to your Families from this Godly Practice, are plainly ſet down in the following Exhortation; which I beſeech you to read and conſider ſeriouſly.

And when you have read it, and ſeen the excellent Ends and Uſes of Family-Devotion; conſider farther, how ill it becomes any Chriſtian to ſuffer himſelf and his Family to live in the daily Neglect *of a Duty, the daily* Practice *of which would ſo greatly conduce to the ſaving of their Souls.*

I conſider, that many of the Families under my Care, are ſuch as live by the Labour of their Hands, and have not much Time to ſpare; and therefore I took Care to comprehend the proper Matter of both the Prayers in as ſhort a Compaſs as might be; ſo ſhort, that the longeſt of them may be decently read to a Family, in a little more than half a Quarter *of an Hour. And they muſt be very indifferent Chriſtians, who can grudge God and their Souls ſo ſmall a Portion of their Time; not conſidering, how plentifully it would be made up by the Comfort and Benefit of that Bleſſing which our Prayers ſecure to us. Where Men are not* inclined *to Exerciſes of this Nature, it is eaſy to find Pretences and Excuſes to avoid them; but if there be firſt a* willing Mind, *Time and Opportunity will ſeldom be wanting; and to bring Men to a willing Mind, it ſhould be remembered, that ſuch Excuſes will only ſerve them in this World.*

This Exerciſe of the Morning and Evening Prayer, where Families have lived in the Neglect of it, may appear ſomewhat ſtrange at the Beginning, as all Things do that are new and unuſual. But if Parents and Maſters would ſettle *their Hours of Prayer, and oblige as many*

of

of their Family to be preſent as conveniently may, it would in a little Time appear as ſtrange to omit *them; and the Service of GOD would be reckoned, as in all Chriſtian Families it ought, a neceſſary Part of every Day's Buſineſs.*

I am aware, that extraordinary Occaſions ſometimes will happen, which may make it neceſſary to omit Morning or Evening Prayer in the Family, *when perhaps ſome one Member of that Family may be at Leiſure for it. I am alſo afraid, that there will be ſome Maſters and Fathers ſo void of all Religion, as to take no Care of ſettling this Godly Practice in their Families; nay ſome may be ſo very wicked, as even to hinder and forbid it; when yet a Wife, or a Child, or a Servant, may be religiouſly inclined, and deſirous to perform their Duty in private. Upon which Conſiderations, I have fitted theſe two Family-Prayers for the Uſe of one* ſingle Perſon, *and to that End have printed them apart; foreſeeing, that if the many Changes which are neceſſary to fit public Prayer for private Uſe, were to be made by particular Perſons in the Act of Praying, it would be a great Diſturbance to their Attention and Devotion.*

I am alſo aware, that Children and Servants will ſometimes be unavoidably hindered from attending the Family Hours *of Prayer; and therefore that they may not remain Strangers to Devotion, and that the Practice of Family-Prayer may be provided for in every Part, I have thought it proper to add two ſhorter Forms,*

which are ſuited to the reſpective Condition of Children *and* Servants, *who, if they cannot* ordinarily *be preſent at the Prayers of the Family, nor be* always *at Leiſure to uſe the larger Forms in private, ſhould be often admoniſhed by Parents and Maſters, that they fail not at leaſt to uſe the ſhorteſt Forms conſtantly before they lie down to Reſt, and as ſoon as they riſe again.*

As it may be neceſſary, on ſome extraordinary Occaſions, to omit Prayers in the Family; ſo at other Times, and eſpecially on the Lord's Day, *there will be more Leiſure than the bare Performance of this Office requires. Which Leiſure ought to be employed in reading to the Family ſome plain and eaſy Portions of holy Scriptures, or other Books of Piety and Religion, and in* catechiſing *ſuch of the Children and Servants who need it.*

Although a Maſter or Miſtreſs ſhall (as becomes their Character and Station) take to themſelves the Office of Reading Prayers to the reſt, yet it may not be amiſs to train up ſome other of the Family to be able to perform it decently, that in Caſe of their Indiſpoſition, or unavoidable Abſence, the Duty may not be omitted, and by Degrees forgotten.

You will obſerve that each of the two Prayers for Morning and Evening is divided into ſeveral Branches; *each Branch being a ſhorter Prayer, in the Manner of a* Collect, *and containing one diſtinct Head of the ſeveral Matters, for which a Chriſtian is bound to pray. And I choſe this Method,*

Method, becauſe, in my Opinion, it keeps the Thoughts more diſtinct *than they can well be kept in one long continued Prayer; and if they happen to wander, the ſolemn Concluſion of one Prayer, with the Entrance upon another, and the Part which every one preſent has in ſaying* Amen *to each, is a good Means to awaken the Attention, and to recall the Thoughts to their proper Work.*

May the good Spirit of GOD ſtir up every Family under my Charge to this Practice of daily Devotion, and continually aid and aſſiſt you in it; that thereby obtaining daily Supplies of Grace, and always living in his Fear and Obedience, you may give me Cauſe to bleſs him for making me in any Meaſure the Inſtrument of your ſpiritual Good in this World, and may ſecure to yourſelves an Eternity of Happineſs in the next. Which is, and always will be, the earneſt Prayer of,

Your Affectionate

Brother and Paſtor,

NEW-YEAR'S-DAY, 1745.

EDMUND GIBSON.

AN

EXHORTATION

TO

FAMILY PRAYER.

PRAYER is the Service that we owe to Almighty God, as he is our Creator and Preſerver, and we his Creatures, who depend upon him for the Comforts and Neceſſaries of Body and Soul. Which Service is not only moſt reaſonable in itſelf, as it is an humble Acknowledgment of God's Dominion and Sovereignty over us; but is in many Places of Scripture expreſly enjoined by Christ and his Apoſtles, as a neceſſary Condition, a ſure Means of having our Wants ſupplied. Our Saviour (*Matth.* vii. 7.) makes our Aſking the only Means of our Receiving; *Aſk, and it ſhall be given you; ſeek, and ye ſhall find.* And St. *James* expreſly ſaith (*James* iv. 2.) That *we have not, becauſe we aſk not*; and St. *Paul's* Precept is, (*Phil.* iv. 6.) *That in every Thing by Prayer and Supplication, with Thankſgiving, we let our Requeſts be made known unto* GOD.

Now the Reaſon why GOD requires us to pray to him for his Bleſſing and Aſſiſtance, is not, that he wants to be informed what our Neceſſities are; for he underſtands them much better than we ourſelves, and, as our Saviour ſpeaks (*Matth.* vi. 8.) *knoweth what Things we have need of before we aſk Him.* But the Deſign of making Prayer a religious Ordinance, and of obliging Chriſtians to *aſk* that they may *receive*, is, to preſerve upon their Minds a conſtant Senſe of their Dependance upon GOD, and of their manifold Obligations to him; that ſo theſe daily Acknowledgments of the Divine Power and Goodneſs may keep up in Creatures a due Fear and Love of their Creator, and an habitual Reverence and Obedience to him and his Laws.

FROM hence appears the Reaſonableneſs and Neceſſity of FREQUENT PRAYER; both in Regard to the daily Wants of our Souls and Bodies, which GOD has no where promiſed to ſupply, but upon our earneſt Prayer to him; and alſo becauſe the Cares and Pleaſures of this World are very apt to make us forget the Things of the next Life, unleſs an heavenly Temper, and a Senſe of GOD's Being and Goodneſs, be preſerved upon our Souls by the Exerciſe of frequent Prayer; which is a Converſing with GOD, and the neareſt Communication we can have with him, as long as we continue in this World.

THE

THE Apoſtle commands us (1 *Theſſ.* v. 17.) *to pray without ceaſing*; and (*Col.* iv. 2.) *to continue in Prayer, and watch in the ſame*; and (*Col.* iv. 12.) he ſpeaks of *labouring fervently in Prayer*: From all which we learn, that this Service muſt be performed by Chriſtians, frequently and earneſtly. We read in Scripture (*Acts* iii. 1.) of the *Hours of Prayer*; and we find particularly, (*Pſal.* lv. 17. *Dan.* vi. 10.) that it was the Practice of *David* and *Daniel*, two eminently good and holy Men, to pray to GOD *three Times in a Day*.

As to the PUBLICK Service of the Church, and the Times of attending that, every Chriſtian is to be governed by the Orders and Cuſtoms of the Place and Nation in which he lives, and is bound in Duty to attend to it, and to join with his Fellow-Chriſtians in praying for their common Neceſſaries as oft as Health and Buſineſs will give him Leave, and more eſpecially on the *Lord's-Day*, which is ſet apart for that End.

BUT as to that which I am now ſpeaking of, namely, PRIVATE Prayer, whether of ſingle Perſons or Families: Although there is no expreſs and poſitive Precept, how many Times in a Day it ſhall be performed; yet I think no Perſon or Family can be accounted Religious, who do not perform their Duty of praying to God at leaſt in the MORNING and EVENING. A true Spirit of Piety and Devotion will move private Chriſtians, who

have Time and Leiſure, to retire to Prayer at other Hours alſo; eſpecially when they find Extraordinary Occaſions for the Comfort and Aſſiſtance of GOD. But I inſiſt upon Prayer in the *Morning* and *Evening*, as that which is not only reaſonable in itſelf, but may alſo be made to ſuit the Condition and Buſineſs of moſt Perſons and Families, if they be but religiouſly diſpoſed, and have Hearts willing and deſirous to pray to GOD.

IN the MORNING, when they ariſe from Reſt, and before they enter upon their daily Buſineſs, what can become Chriſtians more, than to fall down before GOD, to thank and praiſe him for the Preſervation of the paſt Night, and to beg his Bleſſing upon the Buſineſs of the following Day, and his Protection to Body and Soul, amidſt the Dangers and Temptations of a wicked World? Again, in the EVENING, after they return from their worldly Buſineſs and Converſation, and before they go to Reſt, can any Thing be more proper for devout and ſerious Chriſtians, than humbly to acknowledge the Goodneſs of GOD, and to make Confeſſion of their own Sins and Unworthineſs, and then, upon their ſincere Repentance, and humble Truſt in his Mercy, to implore the Continuance of his Favour and Protection, eſpecially the following Night?

THEY who can live in the daily Neglect of ſo reaſonable a Service, and can lie down and riſe

riſe again without thinking of God, and go about the Buſineſs of their Lives, without imploring his Direction and Bleſſing; ſuch Perſons can have very little Religion, but may rather be ſaid to live *without GOD in the World.* By the Omiſſion of this Part of their Duty, it comes to paſs, that they ſeldom have it in their Minds either that there is ſuch a Being as God, or that they live under his Providence, or that he has given them Laws to walk by, and will require an Account in another World how they have obſerved them. And as no Perſon, who has not theſe and the like Thoughts frequently upon his Mind, can be ſaid to think or live like a Chriſtian; ſo ſuch Thoughts can be very little upon the Mind of any Perſon, who lives in an habitual Neglect of this Duty of Morning and Evening Prayer. For if Men think not of theſe Things at the moſt ſeaſonable Times for it, *before* they begin their Work, and *after* they have ended it, it is not likely that they will fall into ſuch Thoughts in the *Midſt* of their Buſineſs or Pleaſures.

It is to be feared, that there are too many Perſons and Families, who are ſunk into this unthinking State, and this habitual Forgetfulneſs of Almighty God: Which being a Condition ſo dangerous to their Souls, we, who have the Care of Souls, are bound to admoniſh them of their Danger, and to exhort them earneſtly to the proper and effectual

tual Remedy: which is, this daily addreſſing themſelves to GOD; and, as it were, converſing with him in Prayer. The Time it will take up, is very ſmall; but the Benefit which it will bring, is exceeding great; no leſs than the entitling ourſelves to the conſtant Aſſiſtance and Protection of GOD, and the keeping us in a daily Preparation for Heaven. And ſurely no Perſon who calls himſelf a Chriſtian, and doth in any Degree deſire to live as becomes the Goſpel of CHRIST, can be unwilling to enter upon a Practice, which will be the Means of gaining ſuch valuable Benefits to Body and Soul, eſpecially, when that which will procure theſe Benefits, is a Work ſo eaſy and reaſonable, as the lifting up our Hearts to GOD for ſo ſhort a Space, *before* and *after* the Buſineſs of this World.

THEY have ſeen, by what has been hitherto ſaid of Family Devotion, that this is a very *Reaſonable* and *Eaſy* Duty; and that the daily Neglect of it is the ready Way to loſe all Senſe of GOD and Religion. The Conſiderations which I ſhall add as a farther Inducement to the daily Performance of it, will ſhew them, that it is not only a ſure Preſervative againſt that *Forgetfulneſs* of Almighty GOD, but alſo an excellent Help towards their Growth and Improvement in Grace and Goodneſs.

To make them truly ſenſible of this, let them conſider the following Heads.

I. The great Weakneſs and Infirmity of Body and Soul, and the manifold Dangers with which both are encompaſſed: That the Body is perpetually liable to Diſeaſes within, and Accidents without; and the Soul always beſet with the Temptations of the World, the Fleſh and the Devil. Now our only Security againſt theſe Dangers, is God's Protection to defend the Body, and his aſſiſting Grace to preſerve the Soul: And as there is no other Way to obtain his Protection and Aſſiſtance againſt theſe Dangers but our Prayers; ſo the Dangers being daily, our Prayers muſt be daily too.

And the only ſure Way to keep up daily Devotion, is for every Family to fix and appoint for that End the two moſt convenient Parts of the Day, namely, Morning and Evening. For except the Times of doing it be fixed and certain, the Duty will be either wholly neglected and forgotten, or at beſt, there will be many Pretences to omit. Whereas, when the Times of Prayer are ſettled in a Family, they are reckoned before-hand, and all other Buſineſs is laid and contrived accordingly; ſo that by a little Practice, Morning and Evening Prayer is accounted a neceſſary Part of the Buſineſs of the Day; and no more to be omitted or forgotten than the Proviſion for Food, or Raiment, and other Conveniences of Life. The Members of any Family who have been thus accuſtomed

cuſtomed to daily Prayer, as the only ſure Means of obtaining GOD's daily Bleſſing, will be afraid to lay down at Night, or go abroad in the Morning, without firſt having made themſelves ſure of his Protection and Aſſiſtance, by joining with their Brethren in Prayer; or where that cannot be conveniently done, by their own private Devotions; or by both, where there is Leiſure and Opportunity for both.

II. IT is a further Encouragement to the beginning and carrying on this Godly Practice in Families, that our Saviour CHRIST has in an eſpecial Manner promiſed his Preſence with them. For conſidering the Circumſtances of that Promiſe (in the xviiith of St. *Matt.* Verſes 19, 20.) it may be more ſtrictly and immediately applied to Family Prayers; *I ſay unto you, that if* two *of you ſhall agree on Earth, as touching any Thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven. For where* two *or* three *are gathered together in my Name, there am I in the Midſt of them.* Without Doubt CHRIST is ready to aſſiſt and anſwer the devout Prayers of good Men, in what Place, or at what Time ſoever they are made; but the joint Prayers of a Family muſt be yet more acceptable and more powerful, as they are ſent up with an Unity of Hearts and Souls; which is ſo becoming among Chriſtians, and

and eſpecially among Brethren and Relations, and is withal ſo pleaſing in the Sight of God.

III. The Practice of daily Prayer ſettles in Families a Face and Spirit of Religion; ſo as no Member thereof can wholly forget God and another World, while they are every Day reminded of both. By this, Children are trained from their Infancy to an Uſe and Habit of Devotion; and Servants are ſure of due Time and Opportunity to ſerve God every Day. For Fathers and Mothers, Maſters and Miſtreſſes, are enjoined by God to take Care of the Souls as well as the Bodies, of their Children and Servants; and as it is their Duty, ſo may it be their great Comfort, to afford them this daily Means of becoming and continuing the Servants and Children of God. Hereby they plant in their Hearts a true Senſe of Piety and Devotion; and this prepares and diſpoſes them when themſelves come to be Parents and Governors, to train up their Children and Servants to the ſame Method of daily Devotion. And ſo they who ſettle and keep up in their Families this Practice of Morning and Evening Prayer, take the true and effectual Way, both to preſerve in their own Houſes a Spirit of Piety and Religion, and alſo to convey that religious Spirit to future Generations.

IV. Daily Prayer in a Family is a great Check and Reſtraint upon any Member of it,

who may be inclined to Sin and Vice. It makes him remember, whether he will or no, that there is a GOD, and another World, and that they who would be happy hereafter, must heartily use their own Endeavours, and beg the Assistance of Almighty GOD, that they may live soberly and righteously here. This is the great End and Design of all our Prayers; and though Persons who are viciously inclined, may not inwardly join with their Brethren in Prayer; yet if they be but present, they must often consider that what the rest are doing, is in order to a Life after this; and that they, as well as their Brethren, have Souls to take Care of; and therefore, that it cannot be safe for them to live in Sins, from which they hear their Fellow-Christians daily beseeching GOD to deliver them. Occasional Admonitions or Exhortations to this Purpose, may be easily forgotten or neglected by wicked Men; but when the Thoughts of another World are thus daily renewed upon their Minds, it must be a daily Check to their wicked Courses: And, I doubt not, but very many Persons of Evil and Debauched Inclinations, have not only been much reformed, but have become virtuous and religious, by falling providentially into such regular Families as have kept up this most edifying and godly Exercise of daily Prayer.

V. As the Practice of daily Prayer in Families, is the best Way to restrain and reform the

the bad Members of it; ſo it is an excellent Means to make ſuch of them as are well diſpoſed to perſevere in their good Diſpoſition, and to grow daily in Grace and in Purity of Heart and Affection, and to fit them more and more for the Spiritual Exerciſes of the next Life. The Heart of Man is by Nature Carnal and Earthly, ſet upon the Buſineſs of this World, and not eaſily brought to take Delight in the Things of the next. The Work therefore which God hath appointed Chriſtians in this World, is to purify their Hearts, and to bring them to a Love of Heavenly Things. And for the effecting of this, he hath enjoined the Exerciſe of ſeveral Means, as Reading, Meditation, and the like; but of thoſe Means, none is more effectual for that End than this of daily Prayer. It is the only Way we have of prevailing with God to ſend his Holy Spirit into our Hearts; and the daily Practice and Uſe of lifting up our Hearts to God in Prayer, adds Wings to the Soul, and makes it move towards Heaven every Day more naturally and eaſily, and brings it to a nearer Acquaintance with God, and a better Taſte and Reliſh of that Spiritual Life, which every one that deſires Heaven, muſt deſire, and be prepared to live hereafter. To which I may add, that daily Prayer, as it contains in it a ſolemn Confeſſion of Sins, gives good Chriſtians an Opportunity, or rather puts them under a Neceſſity of examining

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ing their Lives Day by Day, and of repenting immediately of the Sins they commit, and by this daily Confeſſion and Repentance, they are kept in a right Knowledge of their Spiritual Eſtate, and have their Accounts in Readineſs whenever GOD ſhall pleaſe to call for them. Thus, all Families who have ſettled, and kept up this daily Correſpondence with GOD in Prayer, do truly *walk with* GOD, and are conſtantly advancing towards Heaven in the Way that he hath appointed; and are making themſelves every Day more fit for his immediate Preſence there.

VI. WHERE daily Prayer is practiſed in any Family, the Members of it are *accuſtomed* to Devotion, and by their appearing ſo frequently before GOD in a ſmall Congregation, can much more readily frame their Heart to due Attention and Zeal, when they come to appear before him in a larger, I mean at the Publick Service of the Church; where Chriſtians meet, with mutual Unity of Hearts, and ſend up their joint Prayers to GOD for the common Neceſſities of one another. For it is the ſame Spirit of Devotion, that makes us both fit for publick and private Prayer; and unleſs that Spirit be kept up by daily Exerciſe, it will of Courſe decay and languiſh; and when Chriſtians come to Church after the Diſuſe of Devotion for ſome Days together, they are in a Manner Strangers to the Work they are going about; and their Hearts having been employed

employed only about earthly Things, are not readily and easily raised up to Heaven. Which is the true Cause of that Coldness, Indifference, and Wandering of Thoughts and Eyes, that is so common in the Public Worship of God: And I doubt it is generally true, that they who use no Devotion at Home, bring very little to the Church. But now the Use and Practice of daily Prayer at Home trains up Christians to a Spirit and Habit of Devotion, and keeps their Minds bent towards God and Heavenly Things; which by frequent Exercise being made familiar to their Thoughts, their Hearts and Affections are easily framed and composed to such Attention, Devotion and Zeal, as becomes the House of God; and they are also armed against the Temptations to wandering, and those Disturbances to Devotion which frequently happen in great and publick Congregations.

The Sum of this Exhortation to Family Prayer is this. Prayer to Almighty God is an Ordinance which he has appointed, as the Condition of having our Wants supplied, and as one special Means of keeping up in our Hearts a constant Sense of his Majesty and Goodness, and thereby a due Fear, and Love, and Reverence of his Name. Our wants are daily, and the Temptations which draw our Hearts from God to the Things of this World, are also daily; and upon both these Accounts our Prayers ought also to be daily. This

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has been the Practice of Good and Religious Men in all Ages, and they ſcarce deſerve the Name of Chriſtians, who can lie down to reſt, without praying for the Protection of God; and riſe again without thanking him for that Protection, and begging his Bleſſing upon themſelves and their Undertakings the following Day. The only Way to have this ſurely and effectually done by Chriſtians, is to ſettle the Practice of Morning and Evening Prayer in their Families; the Members of which, at leaſt the greateſt Part of them, are ſuppoſed ordinarily to be together at theſe two Seaſons. When the Times of Prayer are thus ſettled, it will be accounted Part of the Buſineſs of the Day; and as the Neglect of it occaſions an habitual Forgetfulneſs of God, and the Things of another Life, ſo the daily Practice of it keeps up in the Families a Face and Spirit of Religion, and is the beſt Means that Fathers and Mothers, Maſters and Miſtreſſes can uſe, to preſerve in themſelves, their Children, and Servants ſuch a Religious and Heavenly Frame of Soul, as becomes a Society of Chriſtians. It brings down upon Families the Bleſſing of God, and Supplies of Grace to aſſiſt and direct thoſe Members who heartily join with their Brethren in daily Prayer for it. And if there be any Members of a Family who are wicked, or ill-diſpoſed, this Practice is the Way to reclaim them and make them good, by bringing to

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their Minds every Day the Thoughts of God and another World, and keeping their Consciences awake, which would otherwiſe be lulled aſleep in Sin and Security. As to thoſe of a Family who are good, and deſirous to grow every Day better, the Practice of daily Prayer makes them fixed and ſtedfaſt in their religious Diſpoſitions, and keeps their Souls bent towards Heaven and Heavenly Things, and raiſes them more and more to ſuch a Spirit of Devotion, as both prepares them, while they live, to be fervent and zealous amongſt the Faithful in the Public Service of God's Church; and when they come to die, fit them for ſpiritual Joys and Exerciſes among the Bleſſed in Heaven.

May all they, for whoſe Uſe this Exhortation to Family Prayer is deſigned, read it ſeriouſly, and lay it to Heart as a Matter that nearly concerns every Chriſtian; and may as many of them as have not already ſettled this Godly Practice in their Families, reſolve that they will no longer neglect a Duty, which will ſo much forward their own Salvation, and is ſuch an excellent Means of training up their Children and Servants to Piety and Religion.

MORNING

MORNING PRAYER,

To be uſed in the FAMILIES of the Pariſh of *LAMBETH.*

The Maſter or Miſtreſs having called together as many of the Family as can conveniently be preſent; let one of them, or any other whom they ſhall think moſt proper, ſay as follows, all kneeling.

Acknowledgment of GOD's Mercy, and Preſervation, eſpecially the Night paſt.

ALmighty and Everlaſting GOD, in whom we live, and move, and have our Being, and whoſe Mercy is over all thy Works: We thy needy Creatures, in a thankful Senſe of thy good Providence over us, render Thee our humbleſt Praiſes for thy Preſervation of us from the Beginning of our Lives to this Day. Bleſſed be thy Holy Name for the continual Protection

of thy Hand, by which we have been defended amidſt the Changes and Chances of this mortal Life, and kept and delivered from innumerable Dangers, and particularly from the Terrors and evil Accidents of the paſt Night. To thy watchful Providence we wholly owe it [* that no Diſturbance hath come nigh us or our Dwelling, but that we have enjoyed quiet and refreſhing Sleep, and are brought in Safety to the Beginning of this Day.] For theſe and all thy other Mercies, our Souls do bleſs and magnify thy Glorious Name; humbly beſeeching Thee to accept this our Morning Sacrifice of Praiſe and Thankſgiving, for his Sake, who lay down in the Grave, and roſe again for us, thy Son our Saviour Jeſus Chriſt. *Amen.*

* When Diſturbances of any Kind befal a Family, inſtead of this, ſay, *that notwithſtanding our Fears and Dangers, we are brought in Safety to the Beginning of this Day.*

Dedication of Soul and Body to God's Service, with a Reſolution to the growing daily in Goodneſs.

AND ſince it is of thy Mercy, O gracious Father, that another Day is added to our Lives; we here dedicate both our Souls

Souls and Bodies to Thee and thy Service, to promote thy Glory, and our own Salvation, in a ſober, righteous, and godly Life. We renounce the Devil and all his Works, the Vanities of this wicked World, and all the ſinful Luſts of the Fleſh, deſiring nothing ſo much as to ſerve Thee faithfully all the Days of our Lives. And we ſincerely reſolve ſo to improve the Time which Thou ſhalt be pleaſed to grant us in this World, that we may every Day become better Chriſtians, and perſevere in Holineſs and Righteouſneſs unto the End. In which Reſolutions do Thou, O merciful God, confirm and ſtrengthen us; and eſpecially this Day keep it ſtedfaſtly in the Purpoſe of our Hearts to perform them, that as we grow in Age, we may grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt. *Amen.*

For Grace to enable us to perform that Reſolution.

BUT, Lord, Thou knoweſt the Weakneſs and Corruption of our Nature, and the manifold Temptations that we daily meet with; We therefore humbly beſeech Thee to have

Compaſſion upon our Infirmities, and to give us the conſtant Aſſiſtance of thy Holy Spirit; that we may be effectually reſtrained from Sin, and excited to our Duty. And when Thou ſeeſt us giving Way to any Temptation, ſuffer us not to be tempted above that we are able, but ſtretch out thy helping Hand to ſave and deliver us. Imprint upon our Hearts ſuch a Dread of thy Judgment, and ſuch a grateful Senſe of thy Goodneſs to us, as may make us both afraid and aſhamed to offend Thee; and above all, keep up in our Minds a lively Remembrance of that great Day, in which we muſt give a ſtrict Account of our Thoughts, Words, and Actions, and, according to the Works done in the Body, be eternally rewarded or puniſhed by him whom Thou haſt appointed Judge of Quick and Dead, thy Son Jeſus Chriſt our Lord. *Amen.*

For Grace to guide and keep us the following Day.

IN particular, that we may then be able to give Account of this Day; grant us Grace to have Thee and thy Laws before our Eyes, that we may walk in it according to thy Will, with Watch-

Watchfulneſs and Circumſpection. Keep us ſober and temperate in our Meats and Drinks, and diligent in the ſeveral Callings and Profeſſions which thy Providence hath appointed us. Grant us Patience under any Affliction Thou ſhalt ſee fit to lay upon us, and Minds always contented with our preſent Condition. Give us Grace to be juſt and upright in all our Dealings, quiet and peaceable among our Neighbours, full of Compaſſion towards the Needy and Afflicted, and ever ready to do Good to all Men, according to the Abilities and Opportunities which Thou ſhalt give us: That ſo walking faithfully before Thee all our Days, and being found watching whenever our appointed Time ſhall come, we may, from a Life of Righteouſneſs, be tranſlated to a Life of Glory, through the Merits and Mediation of Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

For God's Bleſſing upon the Buſineſs of the Day.

* *On Sunday Morning, inſtead of this, ſay,* And now we are going to the Place of Thy public Worſhip, we beſeech Thee let thy Holy Spirit accompany us, and make us Devout, Serious, and Attentive. Raiſe our Minds from the Thoughts of this World, to the Conſideration of the next, that we may join fervently in the Prayers and Praiſes of Thy Church, and liſten to our Duty with an honeſt Heart, in order to practiſe it. And give us Grace to dedicate this Day, as Thou haſt appointed us, to thy Service, and the Care of our Souls. Direct us in all our Ways, and guide our Feet in thy Paths.

[*AND now we are entering upon the Buſineſs of the ſeveral Stations wherein thy Providence hath placed us, we humbly beg thy Bleſſing this Day upon our honeſt Deſigns and Undertakings. Direct us in all our Ways and proſper the Works of our Hands:] And as we deſire to walk in a conſtant Senſe of Thy All-ſeeing Providence; ſo let the ſame good Providence watch over us, and preſerve our Going out and Coming in. Defend us from all Dangers and Adverſities, and be graciouſly pleaſed to take us, and all Things belonging to us, into thy Fatherly Care and Protection. Theſe Things, O Lord, and whatever elſe Thou ſhalt ſee neceſſary and convenient, either for our Souls, or Bodies, or Eſtates, we humbly beg of Thee, for the

the Sake of thy Son Jeſus Chriſt, in whoſe Name and Words we conclude our imperfect Prayers.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

EVENING PRAYER,

To be uſed in the FAMILIES of the Pariſh of *LAMBETH*.

The Family being together, a little before Bed-time, let the Maſter or Miſtreſs, or any other whom they ſhall think moſt proper, ſay as follows; all kneeling.

Confeſſion of Sins, with a Prayer for Contrition and Pardon.

MOST Gracious and Merciful God, who art of purer Eyes than to behold Iniquity, and haſt promiſed Mercy and Forgiveneſs to all them who confeſs and forſake their Sins; We come before Thee in an humble Senſe of our own Unworthineſs, acknowledging our manifold Tranſgreſſions of Thy righteous Laws, in Thought, Word, and Deed. We have every Day been doing thoſe Things which Thou haſt forbidden, and leaving undone the Things which Thou

Thou haſt commanded; ſo that when we look back upon our paſt Lives, and remember that Thou art privy to our moſt ſecret Sins, we are afraid of Thy Judgments, and aſhamed to lift up our Eyes unto Thee. * But O Gracious Father, who deſireſt not the Death of a Sinner, look upon us, we beſeech Thee, in thy Son Jeſus Chriſt, and for the Merits of his Sufferings, be Thou merciful to our Sins. Make us deeply ſenſible of the great Evil of them, and work in us hearty Contrition, and let the Remembrance of them be more grievous and afflicting to us, than of any other Evil whatſoever! That we worthily lamenting our Tranſgreſſions, and being brought to a Hatred of our Sins, and a hearty Repentance, may obtain Forgiveneſs at thy Hands, who art ever ready to receive humble and penitent Sinners; for the Sake of thy Son Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

* Here let him who reads make a ſhort Pauſe, that every one may ſecretly confeſs the Sins and Failings of that Day.

Prayer for Grace to reform and grow better.

AND leſt, through our own Frailty, or the Temptations that encompaſs us, we be drawn again to our former Sins; vouchſafe us, we beſeech Thee, the Direction and Aſſiſtance of thy Holy Spirit; that as Thou haſt put into our Hearts theſe Deſires and Reſolutions of Amendment, ſo by the Help of Thy Grace, we may bring the ſame to good Effect, in a Godly, Righteous, and Sober Life. Reform whatever Thou findeſt amiſs in the Temper and Diſpoſitions of our Souls; that no unclean Thoughts, unlawful Deſigns, or inordinate Deſires, may reſt there. Purge our Hearts from Envy, Hatred, and Malice, that we may never ſuffer the Sun to go down upon our Wrath, but may always go to our Reſt in Peace, Charity and Good-will, with a Conſcience void of Offence towards Thee, and towards Men: That ſo our Hearts being a fit Habitation for thy Holy Spirit, He may continually dwell therein; and we, whether we wake or ſleep, may be under his bleſſed Protection, and have our whole Spirit, and Soul, and Body, preſerved pure and blameleſs unto the Coming

Coming of our Lord and Saviour Jesus Christ. *Amen.*

WITH these Prayers in Behalf of ourselves, accept, O Lord, as the Testimony of our Love and Charity, our hearty Intercessions for all Mankind. Let the Light of thy Gospel shine upon all Nations; and may as many as have already heard and received it, live as becomes it. Be more especially gracious to the Church and Nation whereunto we belong. Bless the King, and all who by thy Providence have Authority under him; so rule their Hearts, and strengthen their Hands, that they may neither want Will nor Power to punish Wickedness and Vice, and to maintain thy true Religion among us. Send down thy Blessings, temporal and spiritual, upon all our Relations, Friends, and Neighbours. Reward all that have done us Good, and pardon all those who have done, or wish us Evil, and give them Repentance and better Minds. Be merciful to all who are in any Trouble or Affliction of Mind, Body, or Estate; and do Thou, the God of Pity and Compassion, *The Intercession general and particular.*

ſion, adminiſter to every one Help and Comfort, according to their ſeveral Neceſſities; for his Sake, who went about doing Good to the Souls and Bodies of Men, thy Son our Saviour Jeſus Chriſt. *Amen.*

The Thankſgiving general and particular.

TO our Prayers and Interceſſions for future Bleſſings, we add our unfeigned Thanks for all thy Mercies which from Time to Time Thou haſt vouchſafed us; for our Being, our Reaſon, and all other Endowments and Faculties of Soul and Body: For our Health, Friends, Food, and Raiment, and all other Comforts and Conveniencies of Life. Above all, we adore thy tender Mercy and Compaſſion to us and all Mankind, in ſending thy only Son into the World, to redeem us from Sin and Eternal Death, and in giving us the Knowledge and Senſe of our Duty towards Thee. We bleſs Thee for thy Patience with us, notwithſtanding our many and great Provocations; for all the Directions, Aſſiſtances and Comforts of Thy Holy Spirit; for Thy continual Care and watchful Providence over us,

through

through the whole Courſe of our Lives; and particularly for the Mercies and Benefits of the paſt Day: Beſeeching Thee to continue theſe Thy Bleſſings to us, and give us Grace to ſhew our Senſe of them, and all thy other Mercies, in a ſincere Obedience to his Laws, through whoſe Merits and Interceſſion we receive them all, thy Son our Saviour Jeſus Chriſt, *Amen.*

Prayer for God's Protection the following Night.

IN a particular Manner we beſeech Thee to continue thy gracious Protection to us this Night. Into thy Hand we commend our Souls and Bodies, our Subſtance, Dwelling, and all Things that belong to us. Do Thou, O Gracious God, who neither ſlumbereſt nor ſleepeſt, be pleaſed to take both us and them this Night into thy eſpecial Care and Protection. Defend us from all Dangers and Miſchiefs, and from the Dread and Fear of them; that we may enjoy ſuch quiet and refreſhing Sleep, as may fit us for the Duties of the following Day. And, Lord, make us ever mindful of that Time when we ſhall lie down in

the Duſt; and grant us Grace always to live in ſuch a State, that we may never be afraid to die; but that whether we live, we may live unto Thee; or whether we die, we may die unto Thee; ſo that living and dying we may be thine, through the Merits and Satisfaction of thy Son Chriſt Jeſus, in whoſe Name and Words we conclude our imperfect Prayers.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

MORNING PRAYER,

To be uſed as there is Occaſion, by one Perſon in private.

Acknowledgment of God's Mercy and Preſervation, eſpecially the Night paſt.

ALmighty and Everlaſting God, in whom I live, and move, and have my Being, and whoſe Mercy is over all thy Works; I Thy needy Creature, in a thankful Senſe of Thy good Providence over me, render Thee my humbleſt Praiſes for Thy Preſervation of me from the Beginning of my Life to this Day. Bleſſed be Thy Holy Name for the continual Protections of Thy Hand, by which I have been defended amidſt the Changes and Chances of this mortal Life, and kept and delivered from innumerable Dangers, and particularly from the Terrors and evil Accidents of the paſt Night. To thy watchful Providence

I wholly

* When Disturbances of any Kind shall happen, instead of this say, [*That notwithstanding my Fear and Danger, I am brought in Safety to the Beginning of this Day.*]

I wholly owe it, [* that no Disturbance hath come nigh me, or my Dwelling, but that I have enjoyed quiet and refreshing Sleep, and am brought in Safety to the Beginning of this Day.] For these and all thy other Mercies, my Soul doth bless and magnify thy Glorious Name; humbly beseeching Thee to accept this my Morning Sacrifice of Praise and Thanksgiving, for his Sake, who lay down in the Grave, and rose again for me, thy Son, my only Saviour Jesus Christ. *Amen.*

Dedication of Soul and Body to God's Service, with a Resolution to the growing daily in Goodness.

AND since it is of thy Mercy, O Gracious Father, that another Day is added to my Life; I here dedicate both my Soul and Body to Thee and thy Service, to promote thy Glory and my own Salvation, in a sober, righteous, and godly Life. I renounce the Devil and all his Works, the Vanities of this wicked World, and all the sinful Lusts of the Flesh, desiring nothing so much as to serve Thee faithfully all the

Days

Days of my Life. And I ſincerely reſolve ſo to improve the Time which Thou ſhalt be pleaſed to grant me in this World, that I may every Day become a better Chriſtian, and perſevere in Holineſs and Righteouſneſs unto the End. In which Reſolutions do Thou, O merciful God, confirm and ſtrengthen me; and eſpecially this Day keep it ſtedfaſtly in the Purpoſe of my Heart to perform them, that as I grow in Age, I may grow in Grace, and in the Knowledge of my Lord and Saviour Jeſus Chriſt. *Amen.*

For Grace to enable me to perform that Reſolution.

BUT, Lord, Thou knoweſt the Weakneſs and Corruption of my Nature, and the manifold Temptations which I daily meet with; I therefore humbly beſeech Thee to have Compaſſion upon my Infirmities, and to give me the conſtant Aſſiſtance of thy Holy Spirit; that I may be effectually reſtrained from Sin, and excited to my Duty. And when Thou ſeeſt me giving Way to any Temptation, ſuffer me not to be tempted above that I am able, but ſtretch out thy helping Hand to ſave and deliver me.

Imprint

Imprint upon my Heart such a Dread of thy Judgments, and such a Love of thy Goodness towards me, as may make me both afraid and ashamed to offend Thee; and, above all, keep up in my Mind a lively Remembrance of that great Day, in which I must give a strict Account of my Thoughts, Words, and Actions, and, according to the Works done in the Body, be eternally rewarded or punished by him whom Thou hast appointed Judge of Quick and Dead, thy Son Jesus Christ our Lord. *Amen.*

For Grace to guide and keep me the following Day.

IN particular, that I may then be able to give Account of this Day; grant me Grace to have Thee and thy Laws before my Eyes, that I may walk in it according to thy Will, with Watchfulness and Circumspection. Keep me sober and temperate in my Meat and Drink, and diligent in the Calling and Profession which thy Providence hath appointed me. Grant me Patience under any Affliction Thou shalt see fit to lay upon me, and a Mind always contented with my present Condition. Give me

Grace

Grace to be just and upright in all my Dealings, quiet and peaceable among my Neighbours, full of Compassion towards the Needy and Afflicted, and ever ready to do Good to all Men, according to the Abilities and Opportunities which Thou shalt give me: That so walking faithfully before Thee all my Days, and being found watching whenever my appointed Time shall come, I may, from a Life of Righteousness, be translated to a Life of Glory, through the Merits and Mediation of Jesus Christ my only Saviour and Redeemer. *Amen.*

[*AND now I am entering upon the Business of the Station wherein thy Providence hath placed me, I humbly beg Thy Blessing this Day upon my honest Designs and Undertakings. Direct me in all my Ways, and prosper the Works of my Hands:] And as I desire to walk in a constant Sense of

For God's Blessing upon the Business of the Day.

* *On Sunday Morning, instead of this, say,* And now I am going to the Place of Thy public Worship, I beseech Thee let Thy Holy Spirit accompany me, and make me Devout, Serious and Attentive. Raise my Mind from the Thoughts of this World, to the Consideration of the next, that I may join fervently in the Prayers

Thy

and Praiſes of Thy Church, and liſten to my Duty with an honeſt Heart in order to practiſe it. And give me Grace to dedicate this Day, as Thou haſt appointed me, to Thy Service, and the Care of my Soul. Direct me in all my Ways, and guide my Feet in thy Paths.

Thy All-ſeeing Providence; ſo let the ſame good Providence watch over me, and preſerve my Going-out and Coming-in. Defend me from all Dangers and Adverſities, and be graciouſly pleaſed to take me, and all Things belonging to me, into thy Fatherly Care and Protection. Theſe Things, O Lord, and whatever elſe Thou ſhalt ſee neceſſary and convenient either for my Soul, my Body, or Eſtate, I humbly beg of Thee, for the Sake of thy Son Jeſus Chriſt, in whoſe Name and Words I conclude my imperfect Prayers.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

EVEN-

EVENING PRAYER,

To be uſed, as there is Occaſion, by one Perſon in Private.

Confeſſion of Sins, with a Prayer for Contrition and Pardon.

MOST Gracious and Merciful God, who art of purer Eyes than to behold Iniquity, and haſt promiſed Mercy and Forgiveneſs to all them who confeſs and forſake their Sins; I come before Thee in an humble Senſe of my own Unworthineſs, acknowledging my manifold Tranſgreſſions of Thy righteous Laws, in Thought, Word, and Deed. I have every Day been doing thoſe Things which Thou haſt forbidden, and leaving undone the Things which Thou haſt commanded; ſo that when I look back upon my paſt Life, and remember that Thou art privy to my moſt ſecret Sins, I am afraid of thy Judgments, and aſhamed to lift up my Eyes unto Thee. * But O Gracious Father, who deſireſt not the Death of a Sinner, look upon me,

* Here make a particular Confeſſion of the Sins and Failings of the paſt Day.

I be-

I beſeech Thee, in thy Son Jeſus Chriſt, and for the Merits of his Sufferings, be Thou merciful to my Sins. Make me deeply ſenſible of the great Evil of them, and work in me a hearty Contrition, and let the Remembrance of them be more grievous and afflicting to me, than of any other Evil whatſoever; That I, worthily lamenting my Tranſgreſſions, and being brought to a hatred of my Sins, and a hearty Repentance, may obtain Forgiveneſs at thy Hands, who art ever ready to receive humble and penitent Sinners; for the Sake of thy Son Jeſus Chriſt my only Saviour and Redeemer. *Amen.*

Prayer for Grace to reform and grow better.

AND leſt, through my own Frailty, or the Temptations that encompaſs me, I be drawn again to my former Sins; vouchſafe me, I beſeech Thee, the Direction and Aſſiſtance of Thy Holy Spirit; that as thou haſt put into my Heart theſe Deſires and Reſolutions of Amendment, ſo by the Help of thy Grace, I may bring the ſame to good Effect, in a Godly, Righteous, and Sober Life. Reform whatever Thou

findest amiss in the Temper and Dispositions of my Soul; that no unclean Thoughts, unlawful Designs, or inordinate Desires, may rest there. Purge my Heart from Envy, Hatred, and Malice, that I may never suffer the Sun to go down upon my Wrath, but may always go to my Rest in Peace, Charity, and Good-will, with a Conscience void of Offence towards Thee, and towards Men: That so my Heart being a fit Habitation for thy Holy Spirit, He may continually dwell therein; and I, whether I wake or sleep, may be under his blessed Protection, and have my whole Spirit, and Soul, and Body, preserved pure and blameless unto the Coming of my Lord and Saviour Jesus Christ. *Amen.*

The Intercession general and particular.

WITH these Prayers in Behalf of myself, accept, O Lord, as the Testimony of my Love and Charity, my hearty Intercessions for all Mankind. Let the Light of thy Gospel shine upon all Nations; and may as many as have already heard and received it, live as becomes it. Be more especially gracious to the Church

and

and Nation whereunto I belong. Bleſs the King, and all who by thy Providence have Authority under him; ſo rule their Hearts, and ſtrengthen their Hands, that they may neither want Will nor Power to puniſh Wickedneſs and Vice, and to maintain thy true Religion among us. Send down thy Bleſſings, temporal and ſpiritual, upon all my Relations, Friends, and Neighbours. Reward all that have done me Good, and pardon all thoſe who have done, or wiſh me Evil, and give them Repentance and better Minds. Be merciful to all who are in any Trouble or Affliction of Mind, Body or Eſtate; and do Thou, the God of Pity and Compaſſion, adminiſter to every one Help and Comfort, according to their ſeveral Neceſſities; for his Sake, who went about doing Good to the Souls and Bodies of Men, thy Son our Saviour Jeſus Chriſt. *Amen.*

The Thankſgiving general and particular.

TO our Prayers and Interceſſions for future Bleſſings, I add my unfeigned Thanks for all thy Mercies which from Time to Time Thou haſt vouchſafed me;

for

for my Being, my Reaſon, and all other Endowments and Faculties of Soul and Body: For my Health, Friends, Food, and Raiment, and all other Comforts and Conveniences of Life. Above all, I adore thy tender Mercy and Compaſſion to me and all Mankind, in ſending thy only Son into the World, to redeem me from Sin and eternal Death, and in giving me the Knowledge and Senſe of my Duty towards Thee. I bleſs Thee for thy Patience with me, notwithſtanding my many and great Provocations; for all the Directions, Aſſiſtances and Comforts of Thy Holy Spirit: for Thy continual Care and watchful Providence over me, through the whole Courſe of my Life; and particularly for the Mercies and Benefits of the paſt Day: Beſeeching Thee to continue theſe Thy Bleſſings to me, and give me Grace to ſhew my Senſe of them, and all thy other Mercies, in a ſincere Obedience to his Laws, through whoſe Merits and Interceſſion I receive them all, thy Son my Saviour Jeſus Chriſt. *Amen.*

Prayer for God's Protection the following Night.

IN a particular Manner I beſeech Thee to continue thy gracious Protection to me this Night. Into thy Hand I commend my Soul and Body, my Subſtance, Dwelling, and all Things that belong to me. Do Thou, O Gracious God, who neither ſlumbereſt nor ſleepeſt, be pleaſed to take both me and them this Night into thy eſpecial Care and Protection. Defend me from all Dangers and Miſchiefs, and from the Dread and Fear of them; that I may enjoy ſuch quiet and refreſhing Sleep, as may fit me for the Duties of the following Day. And, Lord, make me ever mindful of that Time when I ſhall lie down in the Duſt; and grant me Grace always to live in ſuch a State, that I may never be afraid to die; but that whether I live, I may live unto Thee; or whether I die, I may die unto Thee; ſo that living and dying I may be thine, through the Merits and Satisfaction of thy Son Chriſt Jeſus, in whoſe Name and Words I conclude my imperfect Prayers.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

PRAYERS

FOR

MORNING AND EVENING,

Suited to the Condition of CHILDREN, and to be ſaid by them in Private; eſpecially when they cannot be preſent at the *Public* or *Family* Prayers.

MORNING PRAYER.

When you riſe out of Bed in the Morning, ſay,

I laid me down and ſlept, and roſe up again, for the Lord ſuſtained me, *Pſal.* iii. 5.

When you have put on your Cloaths, ſay the following Prayer.

O Almighty God, who madeſt and governeſt all Things in Heaven and Earth, and whoſe Mercy is over all thy Works; I give Thee humble Thanks, for that Thou haſt delivered me from the Perils and Dangers of the paſt Night, and brought me ſafely to the Beginning of this Day. Protect me in it, I beſeech Thee, by Thy good Providence, and give

me Grace to be diligent in my Buſineſs, and dutiful and obedient to my Parents and Governors. Preſerve me from Sickneſs and Dangers, and all evil Accidents, but eſpecially from Sin and Vice, and from the Snares and Temptations of profane Company and evil Examples. Keep up in me an awful Reverence of Thee and thy Name, that I may at all Times behave myſelf in the holy Offices of Religion with Serioufneſs and Attention, and carefully abſtain from Vanity and Profaneneſs of all Kinds. Imprint upon my Mind ſuch a Senſe and Fear of thy All-ſeeing Eye, as may keep me from Falſhood and Lying, and every evil Way; remembering that Thou beholdeſt the moſt ſecret Thoughts and Actions of my Heart and Life. That walking always in thy Fear, and being protected by thy good Providence both in Body and Soul, I may ever more ſerve and pleaſe Thee; and as I grow in Age, may alſo grow in Grace and Goodneſs. Grant this, O merciful Father, for the Sake of thy Son Jeſus Chriſt, my only Mediator and Advocate. *Amen.*

EVENING PRAYER.

ALmighty God, in whom I live and move, and have my Being, and to whose gracious Providence over me, I owe all the Bleſſings and Benefits which I enjoy; I give Thee humble Thanks for the Preſervation of me, and for all thy other Mercies towards me, from the Beginning of my Life to this Day; beſeeching Thee to pardon all the Sins and Failings by which I have at any Time offended Thee, and to give me Grace to avoid them for the Time to come. I thank Thee more eſpecially for the Bleſſing which thou haſt vouchſafed me, of a pious and virtuous Education; and I pray Thee to make me ſenſible of the great Benefit of it, and careful to improve it, in a ſober, ſerious, and regular Life; that ſo I may lay a ſure Foundation for my own Happineſs, and be a faithful Servant to Thee, and a Comfort to my *dear Parents*, whom I beſeech Thee ever more to bleſs and reward for all their Care and Love towards me. I thank Thee, in

* To my dear Father or Mother, if *one* be dead; *or*, To my Relations and Governors, if the Parents be both dead.

in particular, for the Preſervation of me throughout the paſt Day, and beſeech Thee to continue thy gracious Protection to me this Night, and to give me ſuch quiet and refreſhing Sleep, as may fit me for the Duties of the following Day. All which I beg of Thee, for the Sake of thy Son Jeſus Chriſt, my bleſſed Saviour and Redeemer. *Amen.*

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

When you lie down in Bed, ſay,

I will lay me down in Peace, and take my Reſt, for it is thou Lord only, that makeſt me dwell in Safety. *Pſal.* iv. 9.

PRAYERS

PRAYERS

FOR

MORNING AND EVENING,

Suited to the Condition of SERVANTS, and to be ſaid by them in Private; eſpecially when they cannot be preſent at the *Public* or *Family* Prayers.

MORNING PRAYER.

When you riſe out of Bed in the Morning, ſay,

I laid me down and ſlept, and roſe up again, for the Lord ſuſtained me. *Pſal.* iii. 5.

When you have put on your Cloaths, ſay the following Prayer.

ALmighty and Everlaſting God, in whom I live, and move, and have my Being, and whoſe Mercy is over all thy Works; I render Thee my humble Thanks for thy Preſervation of me from the Beginning of my Life to this Time. In particular I thank Thee for that thou haſt

haſt protected me from the Perils and Dangers of the Night paſt, and haſt given me quiet and comfortable Reſt, and brought me ſafely to the Beginning of this Day. Let the ſame good Providence ſtill watch over me, and preſerve my Going-out and my Coming-in; that I may be defended from all Dangers and Miſchiefs, and from the Temptations of the World, the Fleſh, and the Devil. Give me Grace to behave myſelf with Sobriety, Diligence, and Honeſty, in the Buſineſs of my Station, and with Duty and Submiſſion to thoſe whom thou haſt ſet over me; and to deſire and endeavour to live in Peace and Love with my Fellow-Servants. Preſerve in me a ſtrict Regard to Truth and Sincerity in all my Words and Actions, and let no Fear of Puniſhment or Diſpleaſure from Men, ever make me tranſgreſs my Duty to Thee. And to the End I may walk in thy Fear this Day, and all the Days of my Life; keep up in my Mind a due Senſe and Reverence of thy All-ſeeing Eye, and a lively Remembrance of that great Day in which I muſt give a ſtrict Account of my Thoughts, Words and

Actions;

Actions; and according to the Works done in my Body, be ſentenced to Happineſs or Miſery, to all Eternity. Grant this, O Father, for the Sake of thy Son Jeſus Chriſt, my bleſſed Saviour and Redeemer. *Amen.*

EVENING PRAYER.

MOST gracious God, who by thy wiſe Providence haſt appointed to Mankind their ſeveral Stations and Offices in this Life, I acknowledge thy Wiſdom and Goodneſs in this and all thy other Diſpenſations; deſiring in all Things to pay a ready and chearful Submiſſion to thy holy Will. To this End, endue me with ſuch a Spirit of Humility, Patience, and Contentment, as is ſuitable to the Condition in which thy Providence hath placed me. Bleſs me with Health of Body, and Comfort of Mind, that I may perform the Offices which belong to me with Chearfulneſs and Reſignation; doing my Duty as unto Thee, and not only unto Men, and reſting upon thy gracious Promiſes for a Reward of my Labour and Obedience in this Life. And ſince, through the Frailty of

of my Nature, and the manifold Temptations which I daily meet with, I cannot always ſtand upright; I pray Thee to forgive all Tranſgreſſions of my Duty, whether in Thought, Word or Deed, and eſpecially forgive me the Sins and Failings of the paſt Day, and enable me by thy Holy Spirit to avoid them for the Time to come, and to be ever growing in the Graces and Virtues of the Chriſtian Life, as long as thou ſhalt be pleaſed to continue me in this World. I thank Thee for thy conſtant Care over me, amidſt all the Changes of this mortal Life, and in particular for thy Preſervation of me throughout the paſt Day; and I beſeech Thee to continue thy gracious Protection to me this Night, that I may enjoy ſuch quiet and refreſhing Sleep, as may fit me for the Duties of the following Day. All which I beg of Thee, in the Name and for the Merits of thy Son Jeſus Chriſt, my bleſſed Saviour and Redeemer. *Amen.*

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread.

And

And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

When you lie down in Bed, ſay,

I will lay me down in Peace, and take my Reſt, for it is thou Lord only that makeſt me dwell in Safety. *Pſal.* iv. 9.

FINIS.

8

THE SINFULNESS OF NEGLECTING AND PROFANING THE LORD'S DAY.

BY THE RIGHT REVEREND FATHER IN GOD,
EDMUND GIBSON, D. D.
LATE LORD BISHOP OF LONDON.

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THE

SINFULNESS

OF

NEGLECTING AND PROFANING

THE

LORD's-DAY.

I. ONE of the Ten Commandments which God delivered to the *Iſraelites* by the Hand of *Moſes*, was a Precept to them to keep *holy* the Sabbath-Day, and to make it a Day of Reſt from the ordinary Labour and Buſineſs of Life. To which he adds the Ground and Reaſon of the Command, Becauſe God having finiſhed the Work of the Creation in Six Days, and reſting on the Seventh, he ſet apart this to be employed for ever in contemplating that his ſtupendous Work; To the End that Mankind might never

forget who was the Maker of it, and to whom they owed their being, and to whom therefore, as in Right of Creation, all their Prayers, Praiſes, and Adorations were due. In the Account of the Creation, as delivered by *Moſes*, it is ſaid, that God *bleſſed the Seventh Day, and ſanctified it*; Gen. ii. 3. and when the Obſervation of it is particularly enforced upon the People of *Iſrael*, it is called the Sabbath of Reſt, *holy to the Lord*, and a Day *holy to them*, Exod. xxxi. 14, 15. From whence it appears, that one Day in Seven was from the Beginning ſet apart by God, as a Day of *Reſt* from bodily Labour, and a Day to be employed in *Meditation* and *Devotion*, to preſerve in the Minds of Men the Knowledge of the true God, and an habitual Senſe of their Duty to him; which, without thoſe frequent Remembrances, would quickly have been loſt.

This ſhort Account of the Inſtitution of the Sabbath plainly ſhows, that it was not only intended for a Day of Reſt, and ſo for the Eaſe and Benefit of Man and Beaſt *equally*; but that the forbidding bodily Labour on every Seventh Day, ſo far as it concerned *Mankind*, was chiefly intended for a perpetual Remembrance of the Duty they owe to their Creator, and of their Dependance upon him; and this, throughout all Generations, from the Beginning of the World to the End of it. There never was a Time when thoſe frequent Returns of Reſt from Labour, and the employing them in Acts of Devotion, were not neceſſary to preſerve in the World

World the true Knowledge of God and his Ways, and to revive upon the Minds of Men a Senſe of that Reverence and Duty which they owe to him; nor will ſuch a Time ever be, as long as the World laſts. Thus far therefore the *Jew* and the Chriſtian are equally concerned in the *original* Appointment, and accordingly both of them have their public Aſſemblies one Day in Seven, to anſwer the great End and Deſign of it.

II. THERE was indeed a much later Appointment, by which the Seventh Day was made the Memorial of a more particular Mercy of God to the Children of *Iſrael*; and that was, their Deliverance from a State of Bondage and Slavery in *Egypt*. *Remember that thou waſt a Servant in the Land of Egypt, and that the Lord thy God brought thee out thence, through a mighty Hand and a ſtretched out Arm: Therefore, the Lord thy God commanded thee to keep the Sabbath-Day*, Deut. v. 15. And it is alſo declared to have been appointed as a *Sign* between God and them; *Verily, my Sabbath ſhall ye keep; for it is a* Sign *between me and you, throughout your Generations, that ye may know that I am the Lord that doth ſanctify you*, Exod. xxxi. 13, 17; that is, a laſting Teſtimony of their being and continuing the Servants and Worſhippers of that God, who was the Creator of the World, and who had delivered them from their Bondage in *Egypt*. But though Chriſtians, as ſuch, are not concerned in that Deliverance, nor bound, by

Conſequence, to celebrate the Memorial of it, they are bound to keep up an everlaſting Remembrance of a much greater; and that is, their Deliverance from the Bondage of *Sin* and *Satan*, through the *Redemption* wrought for them by Jeſus Chriſt. And this Redemption being finally accompliſhed by his riſing from the Dead on the *Firſt* Day of the Week; his Apoſtles, without departing from the primitive Inſtitution of one Day in Seven, made the Day of his Reſurrection, the Day of aſſembling for the Worſhip of God, both as Creator and Redeemer. *Upon the* Firſt *Day of the Week, when the Diſciples came together to break Bread, Paul preached unto them*, Acts xx. 5. And afterwards, the ſame Apoſtle, commanding Collections to be made for the Saints, by the Churches of *Galatia* and *Corinth*, expreſſes himſelf thus: *Upon the* Firſt *Day of the Week, let every one lay by him in Store, as God hath proſpered him.* From whence, that Day came to be called by the Chriſtians the LORD'S-DAY; *I was in the Spirit*, ſays St. *John* in his Revelation, on the LORD'S-DAY. And in Conformity to the Practice of the Apoſtles, to whom Chriſt committed the Ordering of his Church, it has ever ſince continued to be the Day of aſſembling for the public Worſhip of God, in all Chriſtian Churches throughout the World.

WHAT has been ſaid thus far, to ſhow Chriſtians how ſtrictly, and for what wiſe and good Ends, they are obliged to a Religious Obſerva-

tion

tion of the Lord's Day, may ſerve as a general Caution, to take Care that they be not wanting in a Religious Regard to ſo *ſacred* an Inſtitution, and thereby bring upon themſelves the Guilt, not only of diſobeying an expreſs Command of God, but alſo of defeating his gracious Deſigns of Good to themſelves.

III. And they are to know, that this Guilt is contracted, either 1. By a *Neglect* of the Lord's Day; or 2. By a *Profanation* of it.

By the *Neglect* of the Lord's Day, I mean, chiefly, an *habitual* Abſence from the public Worſhip of God, or the attending but rarely upon it; when there is no juſt and reaſonable Hindrance, on Account of Health, or other manifeſt Inconvenience. And in judging whether the Excuſe is *real* or only *pretended*, every Chriſtian may give himſelf full Satisfaction, by obſerving the Motions of his own Heart, whether he is inwardly glad of the Excuſe, or ſorry for the Impediment. If the latter, God accepts the Will for the Deed; but if the former be the Caſe, there needs no other Teſtimony of their having a diſlike of the Duty, or rather an Averſion to it; and where that is, it will quickly work the Mind into a Perſuaſion, that it is a Matter of *Indifference*, and not of *Duty*, whether they be preſent at the public Aſſemblies of the Church, or not.

How groundleſs ſuch a Perſuaſion is, may be learnt in Part from what has been already ſaid; and is further confirmed, not only by the

known Practice of Chriſtians in the primitive Times, but alſo by an expreſs Command of St. *Paul* to Chriſtians in general, (*Heb.* x. 25.) *Not to forſake the aſſembling of themſelves together*; which in thoſe Times of Perſecution, was accounted in Effect, a *Departure* from the Chriſtian Faith; and may well be ſo accounted at other Times, when it is not Matter of Fear, but of *Choice*. It is our Saviour's Declaration, *That where two or three are gathered together in his Name, there is he in the Midſt of them*, Matt. xviii. 20, or preſent with them in a peculiar Manner. And, if Men would deal impartially with themſelves, there cannot be a more certain Sign that they have no Deſire or Concern to improve in Religion, than a wilful Neglect of thoſe public Ordinances which he has appointed for their Improvement; and which, being of his own appointing, will be attended with particular Bleſſings upon all thoſe, who conſcientiouſly comply with them. Add to this, the good Impreſſions which are *naturally* made upon well-diſpoſed Minds, by the Solemnity of the Place, and a ſerious and reverent Performance of the ſacred Offices, and the Examples of Devotion and Attention which they may obſerve among their Fellow Chriſtians, and which being duly obſerved, are a ſeaſonable Admonition to others who are leſs devout and attentive; to remember the *End* and *Deſign* of their coming thither. For,

4. ANOTHER Neglect of the Lord's Day, next to that of wilful Abſence from the pub-

lic

lic Aſſemblies and Offices of the Church, is, a Want of due *Attention* and *Devotion* in thoſe who are preſent at them. And there is a greater Need to inculcate the Neceſſity of theſe in order to a Religious Performance of the Duties belonging to the Lord's Day, becauſe Men are ſo very apt to content themſelves with a *bodily Attendance* upon the public Devotions of the Church, and in a great Meaſure to reſt upon that as a ſufficient Diſcharge of the Duty of the Day. And as this is an Error, that is both very common and very fatal, it muſt be thoroughly conſidered and laid open; tho' it muſt be owned it is an Error in itſelf ſo palpable and abſurd, that one would wonder how it ſhould prevail ſo generally, *in Practice* at leaſt, as in fact it does.

God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, ſaid our Saviour to the Woman of *Samaria*, (John iv. 24.) to explain to her the Difference of that inward and Spiritual Worſhip which he was about to eſtabliſh, and the outward and carnal Services of *Jews* and *Samaritans*. And the Driſt of his Reaſoning there, is in Effect this: Since God is a Being of a pure Spiritual Nature, without any bodily Subſtance or Matter; ſince he has endowed us with reaſonable Souls, that we alone, of all the Creation, might be *capable* of adoring and worſhipping him; ſince alſo thoſe Souls are clothed with Bodies, for no other End but to ſerve the Deſigns and Purpoſes of this World: From *hence* it follows, that nothing but the *Soul*

can perform a proper and acceptable Service to God. As the Soul is the only *Spiritual* Part of our Frame, ſo this alone is capable of approaching, and as it were converſing with a pure Spiritual Being. As the Soul is the *nobleſt* Part of our Frame, and given us on Purpoſe that we might be *capable* of worſhipping God, we cannot hope that he will accept the Service of the meaner or the mortal Part; nor is the *Body* of Man, of itſelf, any more capable of *paying* ſuch a Service, than the Bodies of Beaſts. And further, as theſe Mortal Bodies were deſigned of God, only for earthly and worldly Purpoſes, they are, *of themſelves*, utterly incapable of Spiritual and Heavenly Exerciſes. Which yet is not ſo to be underſtood, as if the *outward* Demeanour of the Body in the ſeveral Parts of Divine Service, were a Matter of mere *Indifference*; particularly that of *Kneeling* in Prayer, which is the natural Poſture of Humility and Devotion, and has accordingly been the Practice of pious and holy Men in all Ages, and ought not to be neglected by any Chriſtian, when it may be done without manifeſt Inconvenience. My Meaning only is, That neither this, nor any Thing elſe that the *Body* is capable of performing (however fit and reaſonable in itſelf, and enjoined by the Church as conducive to the Ends of Order and Decency, and ſo, becoming a Matter of *Duty* on thoſe Accounts) may be at all reckoned on by Chriſtians as a *Religious* Worſhip, unleſs it be accompanied with the inward Devotion of the Soul.

TRUE Devotion is what the Scripture ſo often deſcribes it to be: the *lifting up of the Heart to God*, the *pouring out our Supplications before God*, or in the Preſence of God; and, which is yet higher, the *pouring out of the very Soul before him*; the Soul, which is the only Part of us that is *capable* of Devotion, being elevated, and as it were ſent up by us to preſent our Prayers and Praiſes before the Throne of God. And to keep the Soul *fixt* and *ſtedfaſt* in Devotion is a Work of great Difficulty; greater perhaps than any other Office or Exerciſe of the Chriſtian Life; inſomuch that nothing is ſo great a Grief to devout Chriſtians, as the imperfect Performance of theſe Spiritual Exerciſes. But their Comfort may be, that God ſees and accepts the *Deſires* of their Hearts, and will mercifully forgive their Failings and Infirmities.

V. SINCE therefore the public Worſhip in the Church, and a Religious Attendance upon it, is ſo conſiderable a Part of the Duties belonging to the Lord's Day; it may conduce much to a due Obſervation of it, to enlarge ſomewhat more particularly upon the proper Methods and Conſiderations by which Chriſtians are to bring themſelves to due Attention and Devotion in the Worſhip of God.

AND the firſt Step in this, as in all other Deſigns wherein we deſire Succeſs, is,

1. EARNESTLY to ſet about it, and heartily to endeavour, in the Courſe of our Devotions, to keep our Thoughts ſtedfaſtly fixed upon the

Work we are engaged in. For Devotion, as it is an Exerciſe purely Spiritual and Heavenly, does not *naturally* agree with our carnal and worldly Hearts; which being too much bent on *earthly* Things, are not raiſed without ſome Difficulty to the Contemplation of *Spiritual* and *Heavenly* Things; nor, when they are raiſed, can they be kept without *greater* Difficulty to a fixed and ſteady Attendance upon them. And although the proper Inference from this *Difficulty* in the Work, is what I am now enforcing; namely, the ſetting about it in Earneſt, and a diligent Endeavour in every Chriſtian to bring his Heart to an habitual Stedfaſtneſs in his Devotions; yet it is to be feared, that this Averſion to Spiritual Exerciſes, which is in our corrupt nature, has a very different Effect upon many Chriſtians, and makes them lay aſide all *Endeavours* after a Spirit of Devotion, and to content themſelves with a *bodily* Attendance on the Worſhip of God, or at the beſt with ſome ſhort and ſudden Motions towards Heaven; which are quickly interrupted, and the Mind brought back again, to trifle away the Hours of Devotion in worldly Thoughts and Amuſements. And in this careleſs and ſuperficial Way, Chriſtians may be very punctual in attending the Worſhip of God all their Lives, and yet be no better; nay, it is very certain, that in ſome Reſpects their Condition will be worſe, inaſmuch as they ſtand accountable to God for the Loſs and Neglect of ſo many happy Opportunities as he had given them,

them, for the Preparation of their Souls for Heaven; and do alſo declare, in Effect, that their Attendance on the Worſhip of God, is more to keep up their Credit and Reputation among *Men*, who can ſee no farther than the outward Appearance, than to approve themſelves the true Worſhippers of God, who ſees the Heart, and ſets no Value upon any other Service or Worſhip.

THE Uneaſineſs, therefore, and the Difficulty which Men find at the Beginning, in framing their Hearts to Devotion, and raiſing them to Exerciſes of a Spiritual Nature; this Difficulty (I ſay) ought not to *ſlacken*, but to *encreaſe* and *confirm* their Endeavours and Reſolutions; as it is not barely a Difficulty, but ſuch a Difficulty as muſt be laboured againſt, if they deſire to be true Worſhippers of God. If they content themſelves with a *bodily Attendance* upon him, without the Devotion of the Heart, this is not only a *fruitleſs* Service, and a foregoing the many and great Advantages of worſhipping God zealouſly and devoutly, but it is moreover an hypocritical Service, while they deſire to have it believed that they are worſhipping God, and yet know, without any Regret or Concern, that their Thoughts are not at all upon him nor towards him; endeavouring, in Effect, to receive *God* as well as *Man*; and forgetting what they are told from the Mouth of God himſelf, (1 *Sam.* xvi. 7.) *That the Lord ſeeth not as Man ſeeth; for Man looketh on the* OUTWARD *Appearance, but*

the Lord looketh on the HEART. And if ſuch be the Miſery and Guilt of not worſhipping God at all, or of worſhipping him in a careleſs and ſuperficial Manner; there remains no Way to be happy and innocent, to obtain the Bleſſing, and avoid the Curſe, but to lay this Matter ſeriouſly to Heart, and to ſhake off that habitual Careleſſneſs and Inactivity in the Service of God, and to reſolve and endeavour to bring themſelves to the contrary Habits of Attention, Devotion and Zeal. And if, after a long Courſe of Lukewarmneſs in the Worſhip of God, they find a *Tediouſneſs* in Devotion, with frequent Interruption therein, notwithſtanding their *Endeavours* to be fixed and ſteady; let them not be diſcouraged, but reſt aſſured, that if they perſevere, Time will every Day make the *Exerciſe* more eaſy, and their Hearts more ſtedfaſt in attending the Work; and that the Bleſſings and Benefits which it will convey to them in this World, and much more in the next, will be an abundant Recompence for all their Care and Labour about it.

2. AFTER a Chriſtian has convinced himſelf of the Reaſonableneſs and Neceſſity of a diligent Attention of the *Heart* in all his Devotion, and thereupon has reſolved on it, and is ready to enter upon all proper Methods for that End; the next Thing that will require his Care, is to bring his Mind to a reaſonable and Chriſtian like Moderation about the Deſigns, and Cares and Contrivances of this World. For the

the Seaſons of Devotion are intermixed with the Buſineſs of Life, and are as it were *ſhort Retreats* from it; and it is the ſame Heart, and the ſame Faculties, that are employed about the Affairs of this World, which are alſo to attend God in his Worſhip and Service. And the natural Conſequence of this is, that if the Heart be too cloſely knit to the World, and as it were entangled in it, it cannot readily looſe and diſengage itelf, to attend God in his Worſhip. When the Heart is ſet upon any Deſign or Contrivance that is depending, and is in great Doubt and Anxiety about the Event, and our Hopes and Fears are working in their Turns, and the Mind is filled with the Imaginations of that Happineſs or Miſery which is to befal us, anſwerable to the Event; in this Caſe, the Heart is ſo fully employed, and every Corner of it ſo taken up, that there is no Room left for the Thoughts of Devotion; or if a devout Thought ſhould now and then force its Way, that Concern and Eagerneſs about worldly Deſigns, quickly prevails againſt it, and drives it out. If, therefore, Men will not be brought to a due Moderation in their Concern about the Affairs of the World, it is in vain to exhort them to baniſh out of their Hearts their worldly Cares and Deſigns, when they come to worſhip God; it is in vain, I ſay, to exhort Men to this, becauſe in Truth, it is not in their *Power*, nor can any Thing put it in their Power, but the purſuing all their worldly Deſigns with a due Sub-

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miſſion and Reſignation to the Wiſdom and Providence of God. This ſtrikes at the Root of the Evil, and removes the direct and immediate Cauſe of it, by freeing us from that immoderate Concern and Anxiety about the Events of our worldly Deſigns, which otherwiſe ſwallows up the Heart, and makes it uncapable of attending any Thing elſe. Upon this Principle, as oft as we repair to the Place of God's Worſhip, we do as it were lodge our worldly Deſigns in his Hands, and leave them chearfully to his Care; in a full Aſſurance, that the Iſſues and Events of them will be ſuch, as he ſees moſt fit and convenient for us; and, in that Aſſurance as to the Affairs of *this Life*, our Minds are at Eaſe, and we are rightly prepared to attend the Buſineſs of the *next Life*, in a fixed and uniform Devotion of Soul.

3. The Concerns of the World being thus baniſhed, and the Heart left wholly free for Devotion; that which muſt *fix* our Attention in the Worſhip of God, is; in *Prayer*, a thorough Senſe of our manifold Wants, and more eſpecially of the great Importance it is to us, to receive Spiritual Aſſiſtance from the Hand of God; and in *Praiſes* and *Thankſgivings*, a like Senſe of the Divine Goodneſs and Mercy towards us. If Chriſtians obſerve the Times of Worſhip, only becauſe God has commanded it, and they think it their Duty to attend in Obedience to that Command; this Principle may ſecure their Preſence, but it will never be ſufficient to raiſe and in-

inflame their Devotion. For as it is certain, that the End of God's requiring us to worship him, is not, barely, that by the Act of Worship we may shew our Obedience or Gratitude to him, but chiefly to supply our Wants, and to derive very great Benefits and Advantages to ourselves; so a thorough *Knowledge* and *Sense* of those Wants, and of the Benefits which true Devotion is the Means of obtaining, is that which alone can make us truly serious and attentive in it. Let but Christians enter upon the Worship of God, in a just Sense of their manifold Sins and Offences against him; and this will teach them to be *serious* in the *Confession* of those Sins, as the only Means of obtaining Remission at the Hands of God. Let us but make ourselves sensible of our natural Weakness and Corruption, how unable we are to resist Temptations, and how slowly we go on in our Christian Course; And then we shall not need to be put in Mind, how much it concerns us to join heartily in all Addresses to God for daily Supplies of Grace and Strength; as knowing, that these alone can be sufficient, to deliver us in the Hour of Temptation, and to make us persevere in our Christian Course, and in God's good Time, to finish it with Joy. Next, let us but seriously consider, how brittle our Frame is, and how uncertain our Condition in the World, and by Consequence, to how many Dangers and Mischiefs we are daily exposed; and there will need no other Consideration to command our Attention

tion and Earneſtneſs, and all thoſe Parts of divine Worſhip which implore the daily Care and Providence of God over us. In like Manner, when we are to preſent ourſelves before God, let us but firſt poſſeſs our Hearts with a juſt Senſe of the daily Benefits that we receive from his Hands, and of the many Mercies and Deliverances that he has from Time to Time vouchſafed us; and a thorough Senſe of theſe will not fail to raiſe up our Hearts to Heaven, in Praiſes and Thankſgivings to our gracious Protector.

THE Arguments which I have hitherto inſiſted on, are, many of them, ſuch as may be equally applied to the Worſhip of God, whether in *publick* or *private*. But becauſe the publick Worſhip of the Church, as being longer than our private Devotion, is more apt to weaken the Attention, and becauſe, as it is publick, it is accompanied with greater *Temptations* to wandering; therefore with more eſpecial Regard to the *publick* Worſhip of the Church, I add,

4. THAT as often as we are called thither at the ſolemn Times of Divine Service, we muſt remember, that the Place whither we come is the Houſe of God, ſeparated from worldly Uſes, and ſet apart for the publick Worſhip of Almighty God; that our coming to it is an open Profeſſion, that we have *laid aſide* all worldly Thoughts, and dedicated that Portion of our Time to the Worſhip and Service of God; and that the Worſhip, which we come to join in, is a *Worſhip of the Heart or Spirit*; without the diligent

ligent Application whereof, our bodily Attendance will avail us nothing. Let us further remember, that in our Chriſtian Aſſemblies God is peculiarly preſent, and we are ſaid to appear before him there in a more peculiar Manner; and let the Remembrance of both theſe, teach us to ſet a diligent Guard upon our Hearts, and to behave ourſelves with great Reverence and Circumſpection, as in the more immediate Preſence of God; reſolving before-hand, that we will apply our Hearts ſeriouſly to the Spiritual Work we profeſs to be about, and attentively proceed with the Congregation, in the ſeveral Offices of the Church.

The Heart is deceitful above all Things, and the Thoughts of the Heart extremely quick and floating, and therefore great Watchfulneſs is required on our Part to keep them to their proper Work, and to hinder them from going aſtray to other Objects; eſpecially in publick, where the Avocations are ſo many. And if notwithſtanding the greateſt Watchfulneſs we can uſe, we find our Eyes or Thoughts ſometimes wandering, we muſt *rebuke* them, as our Saviour did his Diſciples in a like Caſe, *What, can ye not watch with God one Hour?* Does God allow you ſo much Time for the Concerns of the World; and ſhall thoſe, or any *other* Concerns, carry you from attending *him* during that *ſhort* Space, in Compariſon, which he has reſerved for his own immediate Service and Worſhip? And let the Wanderings and Imperfections, which even the

the beſt Chriſtians too often obſerve in the Courſe of their Devotions, and eſpecially in publick; teach us always, at our *Entrance* upon the Worſhip of God, to beſeech him to pour into our Hearts a *Spirit of Devotion:* Such as may keep them in a ſtedfaſt Attention throughout; and ſo may enable us to perform a truly *ſpiritual* Service; ſuch as may be well-pleaſing and acceptable in his Sight.

5. But there is one Thing ſtill behind, which I muſt not omit, becauſe it is exceedingly helpful, if not abſolutely neceſſary, to habituate the Mind to Attention and Steadineſs in the publick Worſhip of God; and that is, to make Devotion our *daily* Exerciſe, in the Family or in the Cloſet, or in both. Between the more ſolemn Times of publick Worſhip in the Church, the Mind is engaged in a Variety of Cares and Diverſions belonging to this World; and though a Chriſtian be conſtantly preſent at the publick Worſhip on the Lord's Day, and endeavours on that Day to raiſe himſelf as much as he can to ſome tolerable Degree of Attention and Devotion; yet if he break off there, and return to the Buſineſs of his Calling, without any Mixtures of Devotion in the Family or Cloſet, he will find that Spirit of Devotion to which he had raiſed himſelf, greatly abated by the Intermiſſion of ſix Days, and by the Want of daily Exerciſe to feed and nouriſh the Flame: Whereas the daily Exerciſe of Devotion keeps the Soul in an habitual Preparation to move towards Heaven, and by

by it the Thoughts are more eaſily diſentangled from our worldly Cares and Diverſions, and more readily framed to attend the Work, at the proper Seaſon of Devotion, whether in publick or private.

6. It is greatly to be wiſhed that daily Devotion were regularly practiſed and eſtabliſhed in all Families; as it is the Means of bringing down upon them the Bleſſings of God, both temporal and ſpiritual; as it exceedingly helps to keep up in Perſons and Families a Spirit of Religion; as it is a daily Check and Reſtraint from Sin and Vice; and, as it greatly conduces to our Progreſs and Perſeverance in Goodneſs and Holineſs.

But where the Buſineſs and Circumſtances of Families are ſuch, as to render it difficult to keep up a conſtant Courſe of *Family* Devotion: there is another Way of maintaining a Religious Intercourſe with God, which can be attended with no Difficulty; and that is, for every particular Member of the Family, who is come to Years of Underſtanding, to uſe a ſhort Prayer every Morning and Evening in Private, to implore the Bleſſing and Protection of God, both before they go to reſt, and before they enter upon the Buſineſs of the following Day; a Duty, which no ſerious Chriſtian can wilfully omit. And I will mention another Kind even of *Family Devotion*, which is attended with no Manner of Difficulty, and the Neglect of which, admits of no Excuſe; that is, the begging of God a Bleſſing upon our Meals before we ſit down, and thanking

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ing him for his Goodneſs and Bounty, when they are over. This is what we commonly call *Grace before and after Meat*; a Practice ſo eaſy, and withal ſo uſeful, and ſo natural, that the Families in which it is not kept up, ſeem to have no Concern to maintain even a *Face* of Religion.

7. After having ſaid ſo much of a Religious Obſervation of the Lord's Day, in a devout Attendance upon the *Public Worſhip*, which is the principal Duty belonging to it; very little need be added concerning the Regard that is due to the *other* Parts of the Day. Becauſe, on one hand it is not to be expected, that they who will fully abſent themſelves from the *Publick* Service, or attend it only in a *formal* and *careleſs* Manner, will be perſuaded to conform to the more *private* Duties of the Day; and, on the other hand, the ſame Spirit of Religion, which obliges Men to a conſcientious Obſervance of the *Public Duties*, will not ſuffer them to be forgetful of the Duties of a more *private* Nature: Such are, 'the Recollecting and Applying to themſelves the good Leſſons and Duty which were delivered and enforced at the Church, 'the Reading the Scriptures and other good Books, 'the Examining of their Lives, to ſee how the Accounts ſtand between God and themſelves; and if they be Parents or Maſters, the inſtructing thoſe who are under their Care, and appear to need Inſtruction, in the Principles and Duties of their Religion; and, the Reſtraining them from all ſuch Freedoms and Liberties, as are inconſiſtent with a Chriſtian Demeanour, on the Day which God

God has ſet apart for his own Worſhip and Service.' And it is to be wiſhed, that all Parents and Maſters would poſſeſs themſelves of two ſhort Forms of Prayer ſuitable to the Morning and Evening of that Day; for the *private* Uſe of ſuch Members of the Family as are well diſpoſed, but by Reaſon of their Station, or other accidental Hindrances, cannot pay the Attendance they deſire, at the public Worſhip of the Church.

8. THE Conſiderations which have been already offered, to lay open the Sinfulneſs of *Neglecting* the Lord's Day, are of much greater Force to ſhew the Sinfulneſs of *Profaning it*; which carries in it a large *Addition* of Guilt to the former, and makes the Sin of *Neglecting*, as the Apoſtle ſpeaks, *exceeding Sinful*: 'When the Leiſure which God gives from the ordinary Buſineſs of Life for an Improvement in Religion, is not only employed to that End, but is made the Occaſion of increaſing in Wickedneſs: When it is employed in the Ways of Lewdneſs and Wantonneſs, of Intemperance and Exceſs, and Tipling at Houſes of publick Reſort: When it is made a Day of Feaſting and Entertainment, ſo as to break in upon the Seaſons of Divine Service, and at once to deprive *whole Families* of the Benefit of attending it: 'When it is made a Day of Travelling, not out of Neceſſity, but Choice; as ſo much Time gained to further the Buſineſs and Deſigns of the World; and, When a Diſreliſh of the proper Work of the Day, drives People to relieve themſelves under the Irkſomeneſs of it, by Gaming and other irregular Exerciſes and Amuſements.' AND

And it is not to be wondered, that they who *fly* from the Ways of Inſtruction and Edification which God has appointed, ſhould be forſaken of him, and hurried by the Devil and their own corrupt Hearts into Ways of Sin and Folly. The Profanation of the Lord's Day, and the Abuſe of it to Ends directly contrary to thoſe which he intended, is not only a Diſregard, but *an open Contempt*, of his Authority; and it is very agreeable to his Wiſdom and Goodneſs, to withdraw his Grace and give Men over to their *own* Ways, when they declare, by their Behaviour, an avowed Diſlike and Averſion to *his*.

It is a common Obſervation, (and not the leſs uſeful and important for being common) that public Criminals, when they come to their unhappy End, and make their dying Declarations to the World, frquently charge the ſinful Courſes in which they have lived, to their Neglect and Abuſe of the Lord's Day, as the firſt Occaſion of leading them into all other Sorts of Wickedneſs. And conſidering how frequently thoſe Declarations are repeated, and how many other Inſtances of the ſame Kind, tho' leſs public, are notorious enough to thoſe who will obſerve them; they may well be a warning to Parents and Maſters, and all others who have the Care and Government of Youth, to conſider a Religious Obſervation of the Lord's Day, as the beſt Preſervative to Virtue and Religion, and the Neglect and Profanation of it, as the moſt general Inlet to Vice and Wickedneſs.

FINIS.

9.

THE EXCELLENT USE OF PSALMODY,

WITH

A COURSE OF SINGING-PSALMS

FOR HALF A YEAR;

BEGINNING

On the first Sunday in January, and again on the first Sunday in July:

AND ALSO

Proper PSALMS for particular Days and Occasions.

Both taken out of the DIRECTIONS given by

EDMUND, late Lord Bishop of LONDON,

to the CLERGY of his Diocese, in the Year 1724.

WITH

An Addition, since made by his Lordship, of PSALMS proper to be sung by CHARITY-CHILDREN in the Church on the Days of Collection.

LONDON:

PRINTED FOR J. F. AND C. RIVINGTON,

N° 62, ST. PAUL'S CHURCH-YARD.

M DCC XC.



In the 9th *Page of the ſaid* Directions, *after the Head of* Reading Divine Service *in the Church, is the Head of* PSALMODY; *as follows.*

BESIDES that Part in our publick Devotions, which properly belongs to the Miniſter; there is another, which though it belongs to the whole Body of the Congregation, will hardly be performed in a decent and edifying Manner, without ſome previous Care and Aſſiſtance on his Part; I mean the SINGING of PSALMS. This is a divine and heavenly Exerciſe, which the Scripture recommends to us as one ſpecial Means of Edification; and being then in it's greateſt Perfection, when it is performed by Chriſtians in a joint Harmony of Heart and Voice, it has been ever accounted a ſtanding Part of public De-

votion, not only in the Jewiſh, but in the Chriſtian Church. And in the Church of *England* particularly, whoſe *Sunday-Service* is made up of three Offices, which were originally diſtinct, and in their Natures are ſo, there is the greater Need of the Intervention of Pſalmody, that the Tranſitions from one Service to another, may not be too ſudden and abrupt. This Exerciſe therefore being a Part of our publick Devotions, and very uſeful when it is duly and regularly performed, muſt not be forgotten, while we are conſidering of proper Rules for Decency and Edification in the Church, eſpecially, ſince it is ſo plain in Experience, that where no Care is taken in this Matter, the Performance will be very indecent, and indeed ſhocking.

To prevent that, and to provide for due Solemnity in this Part of our publick Service as well as the reſt, I have often wiſhed that every Miniſter would take the Trouble of directing the Choice of proper Pſalms; or rather, that they would once for all fix and eſtabliſh a Courſe of Pſalms, to be given out and ſung in their Order. By which Means the Congregation might be furniſhed with thoſe which are moſt

proper, and alſo with a due Variety; and by Degrees, the moſt uſeful Parts of the Book of Pſalms would be implanted in the Minds of the People, and become familiar to them.

With a View to thoſe good Ends, and by way of Aſſiſtance to the younger Clergy, I have ſubjoined to theſe Directions a *Courſe* of *Singing Pſalms*; which may be gone through every ſix Months, and is ſo ordered as to conſiſt of a proper Mixture, 1. of Praiſes and Thankſgivings, 2. of Prayer to God and Truſt in him, and 3. of Precepts and Motives to a Godly Life. But when I put this into your Hands, I would not be underſtood to *direct*, but only to *recommend* the Uſe of it; leaving you at full Liberty to chuſe any other Parts of the Book of Pſalms which you may judge proper, provided you leave not the Choice to the Pariſh-Clerk, which I earneſtly deſire you will not.

And to the End the Pſalms ſo choſen, may be ſung in a more decent Manner; it is further to be wiſhed, that the People of every Pariſh, and eſpecially the Youth, were trained up and accuſtomed to an orderly Way of ſinging ſome of the Pſalm-Tunes which

are

are moſt plain and eaſy, and of moſt common Uſe; ſince that is the proper Seaſon of forming the Voice as well as the Mind, and the Regularity into which it is then caſt with great Eaſe, will remain with them during Life; and not only enable them to contribute their Part to the Decency of this Performance, but even for the Sake of that Talent, will incline them to be conſtant in attending the publick Service of the Church.

But when I recommend the bringing your People, whether old or young, to a decent and orderly Way of ſinging Pſalms, I do by no Means recommend to you or them, the inviting or encouraging thoſe idle Inſtructors, who of late Years have gone about the ſeveral Countries to teach Tunes uncommon and out of the Way (which very often are as ridiculous as they are new; and the Conſequence of which is, that the greateſt Part of the Congregation being unaccuſtomed to them, are ſilenced, and do not join in this Exerciſe at all;) but my Meaning is, that you ſhould endeavour to bring your *whole* Congregation, Men and Women, old and young, or at leaſt as many as you can, to ſing five or ſix of the plaineſt and

beſt known Tunes, in a decent, regular, and uniform Manner, ſo as to be able to bear their Part in them at the Publick Service of the Church.

WHICH laſt Advantage of bringing the *whole* Congregation to join in this Exerciſe, will be beſt obtained, eſpecially in Country Pariſhes, by directing the Clerk to *read* the Pſalm, Line by Line, as they go on; by which Means, they who cannot *read* will yet be able to bear a Part in *ſinging*; and even they who can neither read nor ſing, will receive from the *Matter* of the Pſalm both Inſtruction in their Duty, and Improvement in their Devotion.

UNDER this Head, I muſt take Notice of the Choice of Pariſh-Clerks, who were anciently of the *Clergy*, as their Name imports, and are ſtill in the Nomination of the Miniſter (by Canon in all Places, and by Cuſtom alſo in moſt,) as Perſons who are to bear a Part in Divine Service. And upon this Account, their Qualifications of honeſt Converſation and Sufficiency for reading, writing, and ſinging, are eſpecially provided for in the xciſt Canon of our Church; which was made on Purpoſe to guard againſt the

the Indecencies that Pariſh Clerks who are not duly qualified, always bring into the Publick Worſhip. In Conformity to which Canon, it is to be hoped, that as there ſhall be Occaſion, Miniſters (ſetting aſide all private Regards and Applications) will chuſe ſuch Perſons to be their Clerks, as are known to be of ſober Converſation, and of Ability to perform the Part that belongs to them, decently and laudably.

If what I have ſaid under this Head concerning Pſalmody, and the Qualifications of Pariſh-Clerks, ſhall be thought Points too *Little* to be taken Notice of; let it be remembered, that nothing can be called *Little*, which conduces in any Degree to ſo great an End, as is the decent and orderly Performance of the publick Worſhip of God.

A Courſe

A Course of SINGING-PSALMS for Half a Year.

In the MORNING before the Communion-Service.

Sunday	Praise and Thanksgiving.
I.	Psal. viii. 1, 2, 3, 4. *O God, our Lord*
II.	—ix. 1, 2, 7, 8, 9, 10. *With Heart and*
III.	—xix. 1, 2. 3. *The Heavens*—with Gloria Patri.
IV.	—xxxiii. 1, 2, 3, 4. *Ye righteous*
V.	—xxxiv. 1, 2, 3, 7, 8. *I will give laud*
VI.	—xlvii. 1, 2, 6. *Ye People*—Gloria Patri
VII.	—lvi. 10, 11, 12, 13. *I glory in*
VIII.	—lvii. 9, 10, 11, 12. *My Heart is set*
IX.	—lxv. 1, 2, 3, 4. *Thy Praise alone*
X.	—lxvi. 1, 2, 3, 4. *Ye men on earth*
XI.	—lxvi. 16, 17, 18, 19, 20. *Come forth*
XII.	—lxvii. 1, 2, 3, 4. *Have mercy on us*—or —lxxvii. 11, 12, 13, 14. *I will regard*
XIII.	—lxxxix. 1, 2, 5, 6. *To sing the mercies*
XIV.	—lxxxix. 7, 8, 14, 15. *God in assembly*
XV.	—xcii. 1, 2, 3, 4, 5. *It is a thing*
XVI.	—xciii. 1, 2, 3, 6. *The Lord doth reign*
XVII.	—xcv. 1, 2, 6, 7. *O come let us*
XVIII.	—xcvi. 1, 2, 3, 4. *Sing ye with praise*
XIX.	—xcvi. 1, 5, 6, 7, 8. *Sing ye*
XX.	—xcvi. 9, 10, 11. *Fall down*—with Gloria Patri.
XXI.	—c. 1, 2, 3, 4. *All People*—or —ciii. 1, 2, 12, 13. *My Soul give laud*
XXII.	—cv. 1, 2, 3, 4. *Give Praises*
XXIII.	—cxvii. 1, 2. *O all ye Nations*-Gl. Pat. or —cxxxiv. 1, 2, 3. *Behold, and have*
XXIV.	—cxlv. 1, 2, 3, 4. *Thee will I laud*
XXV.	—cxlv. 6, 7, 11, 12. *The Lord our God*
XXVI.	—cxlvii. 1, 3, 4, 8. *Praise ye the Lord*—or —cl. 1, 2, 6. *Yield unto God*—Gl. Patri

In

In the MORNING, before Sermon.

Prayer to God and truſt in him.

Sunday	
I.	Pſal. iv. 6, 7, 8, 9. *Offer to God*
II.	—v. 1, 2, 3, 10, 11. *Incline thine ears*
III.	—ix. 9, 10, 17, 18. *He is protector*
IV.	—xvii. 4, 5, 6, 7, 8. *As for the works*
V.	—xviii. 1, 2, 29, 30. *O God my Strength*
VI.	—xxiii. 1, 2, 3, 4. *The Lord is*
VII.	—xxv. 4, 5, 6, 7. *Direct me* or —xxviii. 1, 2, 6, 7, 9. *Thou art, O Lord*
VIII.	—xxxiii. 16, 17, 18, 19, 20. *But lo!*
IX.	—xxxiv. 7. 8, 9. *The Angel*—Gloria Patri.
X.	—xxxvi. 7, 8, 9, 10. *Thy Mercy*
XI.	—li. 10, 11, 12. ſecond metre, *O God,* with Gloria Patri.
XII.	—liv. 1, 2, 6. *God ſave me*—Gl. Patri
XIII.	—lxi. 1, 3, 4, 8. *Regard, O Lord*
XIV.	—lxii. 1, 2, 7, 8. *My Soul, to God*
XV.	—lxiii. 1, 4, 5, 7. *O God, my God*
XVI.	—lxxi. 1, 2, 3, 4, 5, 6. *My Lord, my God*
XVII.	—lxxiii. 23, 24, 25, 26. *What Thing is*
XVIII.	—xci. 1, 2, 9, 10, 11. *He that within*
XIX.	—cvi. 1, 2, 3, 4. *Praiſe ye the Lord*
XX.	—cxix. 33, 34, 35, 36. *Inſtruct me, Lord*
XXI.	—cxix. 57, 58, 63, 64. *O God, which art*
XXII.	—cxix. 73, 74, 76, 77. *Thy Hands*
XXIII.	—cxix. 132, 133, 134, 135, 136. *With Mercy and Compaſſion*
XXIV.	—cxxx. 2, 3, 4, 5. *Hearken, O Lord*
XXV.	—cxliii. 1, 2, 8, 10. *Lord, hear my prayer*
XXVI.	—cxlvi. 4, 5, 6, 7, 8. *Bleſſed and happy*

In the AFTERNOON, before Sermon.

Precepts and Motives to a Godly Life.

Sunday I.	Pſal. i. 1, 2, 3, 4. *The Man is bleſt*
II.	—xv. 1, 2, 3, 4. *Within thy Tabernacle*
III.	—xviii. 23, 24, 25, 29, 30. *The Lord therefore*
IV.	—xix. 7, 8, 9, 10. *How perfect is*
V.	—xxiv. 3, 4, 5. *Who is the Man.* Gl. Pat.
VI.	—xxxiv. 11, 12, 13, 14. *Come near to me*
VII.	—xxxvii. 1, 2, 3, 4, 5. *Grudge not*
VIII.	—xxxvii. 23, 24, 27, 28. *The Lord*
IX.	—xxxvii. 37, 38, 39, 40. *Mark and*
X.	—lxxxiv. 1, 2, 5, 6. *How pleaſant is*
XI.	—lxxxiv. 12, 13, 14. *Much rather had I*
XII.	—xciv. 9, 10, 11, 12. *The Lord which*
XIII.	—xcvii. 11, 12, 13. *All ye that love,* with Gloria Patri.
XIV.	—ci. 1, 2, 3. *I mercy will*—Glor. Patri
XV.	—ci. 4, 5, 6, 7. *Him I'll deſtroy*
XVI.	—cxix. 1, 2, 3, 4. *Bleſſed are they*
XVII.	—cxix. 5, 6, 7, 8. *O would to God*
XVIII.	—cxix. 9, 10, 11, 12. *By what Means*
XIX.	—cxix. 13, 14, 15, 16. *My Lips have*
XX.	—cxix. 57, 58, 59, 60. *O God which art*
XXI.	—cxix. 97, 103, 104. *What great Deſire,* with Gloria Patri.
XXII.	—cxix. 105, 106, 111, 112. *Even as a Lantern*
XXIII.	—cxix. 165, 166, 167, 168. *Great Peace and Reſt*
XXIV.	—cxxxiii. 1, 2, 3, 4. *O what a happy*
XXV.	—cxxxix. 1, 2, 3. *O Lord, thou haſt,* with Gloria Patri.
XXVI.	—cxlv. 13, 14, 15, 16. *The Lord is juſt*

PSALMS proper to be ſung on particular DAYS and OCCASIONS.

On *Chriſtmas-Day.*

PSAL. lxxxv. 8, 9, 10, 11. *I'll hear*
—cx. 1, 2, 3, 4. *The Lord did ſay*
—cxviii. 21, 22, 23, 24, 25. *This is the*

On *Eaſter-Day.*

PSAL. lvii. 9, 10, 11, 12, 13. *My Heart*
—cxviii. 13, 14, 15, 16. *The right Hand*
—cxviii. 19, 20, 21, 22. *I will give*

On *Whitſunday.*

PSAL. lxviii. 4, 18, 19, 20. *Sing Praiſe*
—cxlv. 1, 2, 3, 4, 5. *Thee will I laud*
—cxlv. 8, 9, 10. *The Lord*—Gloria Patri.

On the King's Inauguration Day.

PSAL. lxxii. 1, 2, 4, 5. *Lord, give thy*
—lxxii. 6, 7, 8, 9. *Lord make*

At Funerals.

PSAL. xxxix. 5, 6, 7, 8. *Lord number*
—xc. 3, 4, 5, 6. *Thou grindeſt Man*
or
—xc. 10, 11, 12, 13. *The Time of our*

Rain after much dry Weather.

PSAL. lxv. 9, 10, 11, 12. *When that the Earth*

Fair Weather, after much Rain.

PSAL. xxix. 3, 4, 10, 11. *His Voice doth rule*

PSALMS proper to be ſung by CHARITY-CHILDREN in the Church, on the Days of Collection.

PSAL. i. 1, 2, 3, 4. *The Man is bleſt*
—viii. 1, 2, 3, 4. *O God our Lord*.
—xvi. 7, 8, 9, 10, 11. *I thank the Lord*
—xix. 7, 8, 9, 10, 11. *How perfect is*
—xxv. 9, 10, 12, 13, 14. *The humble*
—xxxii. 8, 9, 10, 11. *Come hither*
—xxxiv. 11, 12, 13, 14. *Come near to me*
—xxxvii. 21, 23, 24, 25, 26. *Behold the wicked*
—xli. 1, 2, 3. *The Man is bleſt*—with Gloria Pat.
—lxvi. 16, 17, 18, 19, 20. *Come forth and hearken*
—lxxi. 2, 3, 5, 6. *And thou art juſt*
—lxxi. 15, 16, 17, 18, 19. *My Mouth thy Juſtice*
—lxxviii. 1, 2, 3, 4, 5, 6. *Attend, my People*
—lxxxiv. 1, 2, 5, 6. *How pleaſant is*
—cxiii. the whole Pſalm, *Ye Children which*
—cxix. 1, 2, 3, 4. *Bleſſed are they*
—cxix. 5, 6, 7, 8. *O would to God*
—cxix. 9, 10, 11, 12. *By what Means may*
—cxix. 33, 34, 35, 36, 37. *Inſtruct me, Lord*

Note, That all the foregoing PSALMS are taken out of the *Old Verſion*; in which the Diviſion of the Pſalms into Verſes is not exactly the ſame in the ſeveral Editions. And this Inconvenience is not to be thoroughly remedied, unleſs the Portions of Pſalms, that are made Choice of, were printed by themſelves at length. In the mean time, the Inſtances of ſuch Variations in the numbering of the Verſes are but few; and where they happen, it will eaſily be ſeen which are the Verſes that are here intended, by the Matter and Connexion, and by the firſt Words of each, which are now added for that End.

Note alſo, That in reckoning the *Number* of Verſes to be ſung, the *Metre-Verſe*, conſiſting of four Lines, is always to be underſtood.

FINIS.

10.

DIRECTIONS

FOR

PRAYER,

By the Right Reverend Father in GOD

THOMAS KENN, D. D.

Composed for the Diocese of

BATH and WELLS.

LUKE xi. 1.
Lord, teach us to pray, as John also taught his Disciples.

1 THESS. v. 17.
Pray without ceasing.

PSALM lv. 17.
Evening and Morning, and at Noon will I pray.

A NEW EDITION.

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" PRAYER is, or ought to be, the
" continual Exercise of our Life; for
" it is to our *Souls*, what Meat and Drink
" are to our Bodies, their Repast, their Sup-
" port, their Nourishment. Prayer is the
" great universal Instrument, by which we
" fetch down Blessings from above, and get
" ourselves possessed of whatever we want.
" Prayer is our Defence and Preservative
" against Sin, and against Temptation. It
" is the Security of our Virtue, and the
" especial Means to advance it.

" Prayer is the Wing of our Souls, where-
" by we raise up ourselves above this lower
" World to the GOD above; and with whom,
" while we therein converse, we become more
" and more transformed into his nature.

" Whatever Anticipations of Heaven
" there be here upon Earth, whatever Fore-
" tastes we Christians have, in these Bodies,
" of the Happiness of Eternity, they are all
" brought about by the Means of PRAYER."

Abp. SHARP's *Sermons*, Vol. IV. p. 30.

Directions for PRAYER.

THE Catechiſm truly teaches all Chriſtians that they are "not able of themſelves to do "thoſe things" they have vowed in their baptiſm to do, namely, "To walk in the commandments "of GOD, and to ſerve him, without his ſpecial "grace" or favourable aſſiſtance, and this "they "are to learn at all times to call upon GOD for, by "diligent prayer."

How good and ſeaſonable this advice is, you will all ſee, if you conſider what helpleſs and needy creatures the very beſt of men are. Alas! our weakneſs is very great, our wants are very many, our dependence on GOD for all things, all our lives long, is entire and abſolute; and there is no way in the world to gain help and ſupplies from GOD, but by prayer; ſo that it is as eaſy and as poſſible to preſerve a natural life without daily bread, as a chriſtian life without daily prayer.

It was for this reaſon, that our Saviour himſelf took particular care *to teach his diſciples to pray*, Luke xi. 1. and it is for the ſame reaſon, and in imitation of our heavenly maſter, that I have compoſed theſe Directions for your inſtruction and benefit.

Sure I am, the zeal I ought to have for your ſalvation, can ſuggeſt to me nothing more conducing to the good of your ſouls, than to exhort and beſeech you all, of either ſex, to learn how to pray.

This is the firſt general requeſt I ſhall make to you, and I am the more earneſt in it, becauſe my own ſad experience has taught me, how ſtrangely ignorant common people uſually are of this duty; inſomuch that ſome never pray at all, pretending they were never taught, or that their memories are bad, or that they are not book-learned, or that

they want money to buy a book; and by this means they live and die rather like beasts than men; nay, their condition is much worse than that of beasts, for the misery of a beast doth end at death, but the misery of a wicked man does then begin, and will endure to all eternity.

To prevent then, as much as lies in me, the damnation of those souls which GOD has committed to my care, and cure that lamentable ignorance and forgetfulness of GOD, which is the cause of the damnation of so very many, I do not only incessantly pray for you myself, but I beg of you all to pray for yourselves, and I beseech you to read the following Instructions; or if you cannot read yourselves, to get some honest charitable neighbour to read them often to you, that you may remember them; and GOD, of his great mercy, reward the charity of such neighbours.

If any of you, even by your own negligence, or by the negligence of your parents, or for want of catechising in your parish, are wholly ignorant of your duty; though it be a most shameful and dangerous thing, for one who calls himself a Christian, to know nothing of Christ or christianity, yet if you are willing to learn, and beg pardon of GOD for your wilful ignorance hitherto, and will sincerely do your endeavour to get saving knowledge, and heartily pray to GOD to assist you, you shall find, that the very "entrance of GOD's word giveth "light, that it giveth understanding unto the sim-"ple," *Psalm* cxix. 130.

I must warn you beforehand, that corrupt nature will be very busy in hindering the learning of your duty, and thoughts will arise in your mind, that the task will be too hard and too tedious for you to undertake; but I faithfully promise you, to impose no hard or tedious task on you, but such as you yourselves

yourſelves ſhall confeſs, to be very complying with your infirmities; for our moſt compaſſionate Saviour teaches me to ſay no more to you than *you can bear*, John xvi. 11.

All I ſhall exhort you to, is to learn your Catechiſm, which you may do by degrees: if you learn but a line or two in a day, you will by GOD's bleſſing, in a very ſhort time, learn it all over, and you will rejoice, and thank GOD for the ſudden and happy progreſs you have made.

GOD forbid you ſhould ever think yourſelves too old to learn to ſerve GOD, and to be ſaved, both which are taught in the catechiſm; and therefore the catechiſm is of neceſſity to be learned: For how can you go to heaven, if you never learn the way thither? How can you be ſaved, if you do not know your Saviour?

It is a great error, to think that the catechiſm was made for children only, for all Chriſtians are equally concerned in thoſe ſaving truths which are therein taught; and the doctrine delivered in the catechiſm, is as proper for the ſtudy, and as neceſſary for the ſalvation of a great doctor, as of a weak Chriſtian, or a young child.

But you will be the more encouraged to learn your catechiſm, when you ſee how excellent a help it will be to prayer, for it will at the ſame time further your knowledge and your devotion both together; and the prayers I intend to commend to you, are chiefly the very anſwers in the catechiſm, which being daily repeated, will be the better fixed in your memory; and you cannot imagine any advice for prayer can be more eaſy and familiar, than that which directs you to turn your very catechiſm into prayers.

You are by this time, I hope, ſatisfied that the duty to which I exhort you, is no hard talk; and

yet I will endeavour, by GOD's aſſiſtance, to make it more eaſy by putting you into an eaſy method to attain it.

If you are wholly ignorant of your catechiſm, let it be your firſt care to learn ſuch ejaculations, ſuch ſhort prayers as theſe, and ſay them often and heartily,

" Lord have mercy upon me.
Chriſt have mercy upon me.
Lord have mercy upon me.
Lord pardon all my wilful ignorance and groſs careleſſneſs of my duty, for the ſake of Jeſus my Saviour. *Amen.*
O my GOD, aſſiſt me in the learning of my duty.
Lord, help me to know and to love thee.
Lord pity me, Lord ſave me, Father forgive me.
Glory be to thee, O Lord, who haſt hitherto ſpared me.
O that I might at laſt learn to glorify, and love, and ſerve thee."

Such ſhort prayers as theſe you may eaſily get by heart; and the method in which I adviſe you to proceed, is that in which children are commonly taught, in regard I am now to look on you as a child: For there are two ſorts of children; there are children in age, and *children in underſtanding*, 1 Cor. xiv. 20. and in this latter reſpect you are children; and the ſame method for the moſt part is proper for you, which is proper for thoſe that are children in age.

I muſt therefore feed you *with milk*, before you can be capable of *ſtrong meat*, Heb. v. 13. and I muſt look on you as lambs of my flock, which I am to uſe tenderly: and theſe following directions which I give to parents, for the training up their children in piety, I do equally deſign for the training up of you. GOD of his infinite goodneſs bleſs them to you both.

I exhort

I exhort all you who are parents, to inſtil good things into your children as ſoon as ever they begin to ſpeak; let the firſt words they utter, if it be poſſible, be theſe, "Glory be to GOD." Accuſtom them to repeat theſe words on their knees, as ſoon as they riſe, and when they go to bed, and oft-times in the day, and let them not eat or drink without ſaying, "Glory be to GOD."

As their ſpeech grows more plain and eaſy to them, teach them who made and redeemed and ſanctified them, and for what end, namely, to glorify and to love GOD; and withal, teach them ſome of the ſhorteſt ejaculations you can, ſuch as theſe:

"Lord help me. Lord ſave me.
Lord have mercy upon me.
All love, all glory be to GOD who firſt loved me.
Lord keep me in thy love."

Within a little time you may teach them the Lord's Prayer, and hear them ſay it every day, morning and evening, on their knees, with ſome one or more of the foregoing ejaculations; and by degrees, as they grow up, they will learn the Creed and the whole Catechiſm.

Be ſure to teach your children with all the ſweetneſs and gentleneſs you can, leſt if you ſhould be ſevere, or ſhould over-taſk them, religion ſhould ſeem to them rather a burden than a bleſſing.

As their knowledge increaſes, ſo let their prayers increaſe alſo; and teach them, as they go, to turn their catechiſm into prayers, after the manner which I ſhall ſhew you; and to confirm and improve their knowledge, bring them duly to the church to be catechiſed by the pariſh prieſt, that by his familiar and devout explications of the catechiſm, they may learn to underſtand it, and may be capable of reading the expoſition on it, and other books of piety.

Take conſcientious care to ſeaſon your children as early as you can with the love of GOD, which is "the firſt and great commandment," *Matt.* xxii. 38. and with "the fear of GOD, which is the beginning of wiſdom," *Pſal.* cxi. 10. for the awful love, and filial fear of GOD, muſt always go together.

The ſame method you obſerve in teaching your children, the ſame you may obſerve in teaching your ſervants, according as you ſee they want teaching, and you yourſelves will reap the benefit of it, as well as your ſervants; for the more devout ſervants they are of GOD, the more faithful ſervants they will be to you.

Remember, you muſt teach both your children and ſervants by your example, as well as by your inſtruction, for they learn beſt by example; and if they ſee you give an example of fraud or lying, of revenge or calumny, of uncleanneſs or drunkenneſs, of curſing and ſwearing, and irreligion, inſtead of teaching them to obey GOD, you teach them to provoke him; inſtead of teaching them to honour GOD, you teach them to blaſpheme him; inſtead of leading them the way to heaven, you lead them the way to hell; and you will increaſe your own damnation, by furthering theirs, which GOD forbid you ever ſhould do.

Now that you may the better give a good example to your family, I will by GOD's help give you a method of daily devotion, taken for the moſt part out of the catechiſm, which will be ſuitable to all Chriſtians, be they never ſo well inſtructed, and which you may by little and little teach your children; and which thoſe who have been bred up in ignorance, and are children in underſtanding, and are yet willing to be taught, may learn to ſay alſo, as the capacities of either do increaſe; for a Chriſtian

tian muſt never ſtand at a ſtay, but muſt be always "growing in grace, and in the knowledge of our "Lord and Saviour Jeſus Chriſt," 2 *Pet.* iii. 18.

A METHOD of DAILY PRAYER.

As ſoon as ever you awake, offer your firſt thoughts and words to GOD, *ſaying,*

Glory be to the Father, and to the Son, and to the Holy Ghoſt; three perſons and one GOD bleſſed for evermore; all love, all praiſe be to thee.

As you are riſing, ſay,

I laid me down and ſlept, and roſe up again, for the Lord ſuſtained me: All love, all glory be to God, *Pſalm* iii. 5.

As ſoon as you are dreſſed, kneel down, as our Saviour himſelf kneeled, Luke xxii. 14. *at his prayers, and remember you are in* GOD's *preſence, and ſay your prayers with reverence and devotion.*

MORNING PRAYER.

GLORY be to thee, O Lord GOD, for my preſervation and refreſhment, and for all the bleſſings of the night paſt, for which, all love, all praiſe be to thee.

Father, forgive me all the evil of the night paſt, for the merits of JESUS my Saviour. *Amen.*

O merciful GOD, keep, and protect, and bleſs me this day, and proſper me in my calling, and preſerve me from ſin and danger, for the merits of JESUS my *Saviour. Amen.*

I believe in GOD the Father Almighty, *&c.*

"All love, all glory be to thee, O GOD the Father, who haſt made me and all the world.

" All love, all glory be to thee, O GOD the Son, who haſt redeemed me and all mankind.

" All love, all glory be to thee, O GOD the holy Ghoſt, who doſt ſanctify me and all the elect people of GOD.

" All love, all glory be to thee, O Father of mercy, who in my baptiſm didſt make me a member of Chriſt, thy own Child, and an inheritor of the kingdom of heaven."

O my GOD, I do this day dedicate myſelf to thy ſervice, and do renew the promiſe and vow of my baptiſm.

I do from my heart renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh; from all which good Lord deliver me.

I believe all the articles of the Chriſtian faith, and I will keep thy holy will and commandments, and walk in the ſame all the days of my life.

All this, O Lord, I am bound to believe and do, and by thy help ſo I will; and I heartily thank thee, O heavenly Father, who haſt called me to this ſtate of ſalvation, through JESUS CHRIST my Saviour; and I pray unto thee to give me thy grace, that I may continue in the ſame to my life's end.

Lord, hear me, help me, pardon my failings, ſupply all my wants, and the wants of all faithful people, which I ſum up in the words of thy own beloved Son.

Our Father, which art in heaven; hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: For

thine

thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

After the like manner you may pray at night.

EVENING PRAYER.

GLORY be to thee, O Lord, for my preſervation, and for all the bleſſings of the day paſt; for which, all love, all praiſe be to thee.

Father, forgive me all the ſins I have this day committed, either in thought, word, or deed, either againſt thee, or againſt my neighbour, for the ſake of JESUS my Saviour. *Amen. Amen.*

It grieves me, O merciful GOD, that I ſhould daily offend thee: But I repent: O pity and pardon me, for the ſake of JESUS thy beloved. *Amen. Amen.*

O my GOD, keep and protect, and bleſs me this night, and preſerve me from ſin and danger, for the ſake of JESUS. *Amen. Amen.*

Lord, refreſh me this night with ſeaſonable ſleep, that I may riſe the next morning more fit and able to ſerve thee in my calling, for the ſake of JESUS thy beloved. *Amen. Amen.*

I believe in GOD the Father Almighty, &c.

All love, all glory be to thee, O GOD the Father, who, &c. [*as in the morning*, pages 9, 10.]

I deſire thee, O Lord GOD, O heavenly Father, who art the giver of all goodneſs, to ſend thy grace unto me, [*and to my wife and children, to my huſband and children, father and mother, brethren and ſiſters, kindred and friends, maſter and miſtreſs,* [*you muſt name theſe relations, according as you ſtand related*] and to all people, that we may worſhip thee, ſerve thee, and obey thee, as we ought to do; and I pray unto thee, that thou wouldſt ſend us all things that be needful both for our ſouls and bodies, and that thou wilt be merciful unto us, and forgive us

our ſins; and that it will pleaſe thee to ſave and defend us in all dangers, ghoſtly and bodily, and that thou wilt keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death: and this I truſt thou wilt do of thy mercy and goodneſs, through our Lord JESUS CHRIST *Amen.* Lord, ſo be it.

Lord, hear me, help me, pardon my failings, ſupply all my wants, and the wants of all for whom I pray, which I ſum up in the words of thy own beloved Son.

Our Father, which art in heaven, &c.

As you are going to bed, ſay,

I will lay me down in peace, and take my reſt, for it is thou, Lord, only that makeſt me dwell in ſafety, *Pſalm* iv. 8.

As you began the day, ſo end it with glorifying GOD, and when you are in bed, ſay,

Glory be to the Father, and to the Son, and to the Holy Ghoſt, three perſons and one God bleſſed for evermore. All praiſe, all love be to thee.

I earneſtly beg of GOD to make you ſenſible yourſelves, and to give you grace to make your children and ſervants ſenſible alſo, how neceſſary, and happy, and heavenly a duty prayer is, and how many *exceeding great and precious promiſes* GOD has made to thoſe that devoutly pray to him; and if you are thus ſenſible, you will not content yourſelves with morning and evening prayer only, but you will be deſirous, if you have an opportunity, to retire about mid-day for a few minutes, that you may imitate the devotion of holy *David*, and of *Daniel*, and pray *three times a day*, Dan. vi. 10. and that thou may not want a help for noon-tide prayer, the catechiſm ſhall ſupply you.

PRAYER

PRAYER at NOON.

AT evening, and at morning, and at noon-day will I pray, and that inſtantly: Lord hear my voice, *Pſalm* lv. 19.

Glory be to the Father, and to the Son, and to the Holy Ghoſt: As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

All love, all glory be to thee, O GOD the Father, who haſt firſt loved us, and haſt given thy beloved Son to die for our ſins, and to riſe again for our juſtification.

Have mercy upon me, O GOD, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Waſh me thoroughly from my wickedneſs, and cleanſe me from my ſin.

Make me a clean Heart, O GOD, and renew a right ſpirit within me, for the ſake of JESUS thy beloved. *Amen.*

O Lord GOD, who ſeeſt I am not able of myſelf to walk in thy commandments, and to ſerve thee, be pleaſed to help and ſtrengthen me by thy ſpecial grace, that I may daily and ſincerely perform my duty towards thee, and my duty towards my neighbour, for the ſake of JESUS my Saviour. *Amen.*

O my GOD, give me grace to believe in thee, and to love thee with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip thee, to give thee thanks, to put my whole truſt in thee, to call upon thee, to honour thy holy name and thy word, and to ſerve thee truly all the days of my life, for the ſake of JESUS thy beloved. *Amen.*

O my

O my GOD, give me grace to love my neighbour as myſelf; to do to all men as I would they ſhould do to me; to love, honour, and ſuccour my Father and Mother, [*this clauſe muſt be left out if your Father and Mother be dead*] to honour and obey the King, and all that are put in authority under him; to ſubmit myſelf to all my Governors, Teachers, ſpiritual Paſtors and Maſters; to order myſelf lowly and reverently to all my betters; to hurt nobody by word or deed; to be true and juſt in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying and ſlandering; to keep my body in temperance, ſoberneſs, and chaſtity; not to covet or deſire other mens goods; but to learn and labour truly to get my own living, and do my duty in that ſtate of life unto which it has pleaſed thee to call me, for the ſake of JESUS thy beloved. *Amen.*

Lord, hear me, help me, pardon my failings, ſupply all my wants, which I ſum up in the words of thy beloved Son.

Our Father which art in heaven, &c.

Inſtead of theſe two laſt prayers, you may ſometimes ſay the Ten Commandments, which you may turn into a very good prayer, by ſaying after every one,

"Lord have mercy upon me, and incline my heart to keep this law."

Where you not only beg pardon for the ſins you have committed againſt each commandment, but you alſo beg grace to keep it.

At the end of them you may ſay,

"Lord have mercy upon me, and write all theſe thy laws in my heart, I beſeech thee."

And ſo conclude with the Lord's Prayer.

Do

Do not think that this practice or prayer will be too hard, or too long for young perſons, or for labouring people; for if you cannot ſay them all, ſay as much as you can; or if you are at day-labour, or have not time or convenience to ſay them, offer up to GOD two or three hearty ejaculations in their place; but if you can get time and convenience, ſay them all, and I dare aſſure you, that all the three forms of prayer which I commend to you, will not in all take up a quarter of an hour; and certainly that perſon has very little ſenſe of his duty, very little concern for his immortal ſoul, very little honour for GOD, or value for heaven, who will not ſpare one quarter of an hour in the ſpace of four and twenty hours, in the ſervice of GOD, and the ſalvation of his own ſoul.

I do by all means exhort you to give your ſervants a few minutes leiſure at noon, to pray after your example, and to uſe your children to do the ſame, for they will ſoon be able to ſay the Lord's Prayer and two or three ejaculations, and teach them to ſay theſe at noon, as well as at morning and at night; and it is incredible to think how much good this practice will do them, and what great comfort you yourſelves will reap from the early devotion of your children.

To further this devotion in your children, inſtead of idle tales and ſongs, which pollute their ſouls, and, when they come to be ſerious, will coſt them great pains to unlearn; you muſt teach them ſhort pſalms by heart, which will exerciſe their memories and piety both together; and as you teach the pſalms to your children, I exhort you to learn them yourſelves.

You cannot imagine the great benefit of learning pſalms by heart; for when you are under any temptations, or in any affliction, or when you lie

lie waking in the night, or when you are ſick, theſe pſalms will come into your mind, and the devout repeating them will yield you moſt ſeaſonable conſolations.

The very common people, in the firſt and pureſt ages of the Church, were ſo ſenſible of the ſpiritual advantage of learning pſalms, that they learned the whole pſalter by heart, and ſang or ſaid the pſalms in their ſhops, and at the plough; inſomuch that St. *James* makes it the proper expreſſion of Chriſtian mirth, *James* v. 13. "If any be merry, let him "ſing pſalms."

This is the way to ſtore your own and your childrens minds with ejaculations and ſhort prayers for all occaſions, which I adviſe both old and young to accuſtom themſelves to, becauſe it is the true way of praying without ceaſing; and it is a kind of prayer moſt eaſy, and may be uſed at any time of the day, or in any place, and is one of the moſt efficacious means in the world to keep us in GOD's favour, which is of all things moſt deſirable.

EJACULATIONS.

At going out, or coming in.

Lord, bleſs my going out and coming in, from this time forth for evermore, *Pſalm* cxxi. 8.

At Meals.

Lord, grant that whether I eat or drink, or whatever I do, I may do all to thy glory, 1 *Cor.* x. 13.

At Work.

Proſper thou the work of my hands, O Lord; O proſper thou my handy-work, *Pſalm* xc. 17.

In the Shop or Market.

Lord, give me grace to uſe this world ſo as not to abuſe it, 1 *Cor.* vii. 31.

Lord,

Lord, grant that I may never go beyond, or defraud my brother in any matter, for thou art the avenger of all ſuch, 1 *Theſſ.* iv. 6.

In Temptation or Danger.

O GOD, make ſpeed to ſave me: O Lord, make haſte to help me.

At any Time of the Day.

Wherever I am, whatever I do, Thou, Lord, ſeeſt me: O keep me in thy fear all the day long, *Prov.* xxiii. 17.

Lord, give me grace to keep always a conſcience void of offence towards thee, and towards men, *Acts* xxiv. 16.

Lord, teach me ſo to number my days, that I may apply my heart to wiſdom, *Pſalm* xix. 12.

O let my mouth be filled with thy praiſe, that I may ſing of thy glory and honour all the day long, *Pſalm* lxxi. 7.

All love, all glory be to thee, O GOD, who didſt firſt love me.

Unto him that loved us, and waſhed us from our ſins in his own blood, be glory and dominion for ever and ever. *Amen.* *Rev.* i. 5.

O bleſſed Spirit, ſhed abroad the love of GOD in my heart.

Praiſe the Lord, O my ſoul, and all that is within me, praiſe his holy name, *Pſalm* ciii. 1.

Praiſe the Lord, O my ſoul; while I live will I praiſe the Lord: Yea, as long as I have any being, I will ſing praiſes unto my GOD, *Pſalm* cxlvi. 1.

You that have families, I do further exhort, that beſides your private prayers, you would offer up to GOD a Morning and Evening ſacrifice in your families, and that every one of you would take up the holy

holy reſolution of *Joſhua*, "As for me, and my "houſe, we will ſerve the Lord," *Joſhua* xxiv. 15. And the prayers I adviſe you to uſe are taken out of the COMMON PRAYER, as being moſt familiar, and of greateſt authority withal.

If any of your family are gone abroad to their work before the reſt can be ready, call that little congregation about you that is at home, and you that are preſent pray for thoſe that are abſent; and by this means thoſe that are abſent upon neceſſary employments will ſhare in the bleſſings for which you pray.

MORNING PRAYER for a FAMILY.

LET the words of our mouths, and the meditations of our hearts, be always acceptable in thy ſight; O Lord, our ſtrength and our Redeemer.

O GOD the Father of heaven, have mercy upon us miſerable ſinners.

O GOD the Son, Redeemer of the world, have mercy upon us miſerable ſinners.

O GOD the Holy Ghoſt, proceeding from the Father and the Son, have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one GOD, have mercy upon us miſerable ſinners.

O Lord, we beſeech thee, mercifully to hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

Almighty GOD, who ſeeſt that we have no power of ourſelves to help ourſelves, we give thee humble thanks for thy preſervation of us this day paſt, [or this night paſt] and for all the bleſſings thou daily vouch-

vouchſafeſt us; and we beſeech thee to keep us both outwardly in our bodies, and inwardly in our ſouls; that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

O GOD, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, we commend to thy fatherly goodneſs all thoſe who are any ways afflicted or diſtreſſed, in mind, body, or eſtate, [* *Eſpecially thoſe for whom our prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* This to be ſaid when any deſire your prayers.

Unto thy gracious mercy and protection, O Lord, do we commit ourſelves this day [or this night] and all our relations and friends. Lord proſper us in our callings: Lord bleſs us and keep us: Lord make thy face to ſhine upon us, and be gracious unto us: Lord lift up thy countenance upon us, and give us peace, both now and evermore, for the ſake of Jeſus thy beloved, in whoſe own bleſſed words we ſum up all our wants.

Our Father, which art in heaven, &c.

The

The ſame form, changing but one word, is proper for the night as well as the morning, to make family prayer the more eaſy to you.

To your FAMILY PRAYER *you may add, as you ſee occaſion, one or more of theſe following:*

ALMIGHTY GOD, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, ; that we may perfectly love thee, and worthily magnify thy holy name, through Chriſt our Lord. *Amen.*

Almighty and everlaſting GOD, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

Lord, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee, the only God, through Jeſus Chriſt our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſteadfaſt fear and love; keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jeſus Chriſt our Lord. *Amen.*

O Lord,

O Lord, who haſt taught us that all our doings without charity are nothing worth, ſend thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace, and of all virtues, without which whoſoever liveth is counted dead before thee. Grant this for thy only Son Jeſus Chriſt's ſake. *Amen.*

Almighty GOD, who haſt given thy only Son to be unto us both a ſacrifice for ſin, and alſo an example of godly life; give us grace, that we may always moſt thankfully receive that his inеſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

Theſe, and the like ſhort prayers, may be ſaid alone in the cloſet, as well as in the family, by changing only the number, and for *we*, ſaying all along [*I*] and for *us*, ſaying [*me.*] As for example, when you read any part of the holy Scripture, either alone by yourſelves, or with your families, both which you ſhould do daily, if you have leiſure, but if you have not, ſee that you do both on the Lord's day, and on holy days; and before reading, ſay this prayer.

" Bleſſed Lord, who haſt cauſed all holy ſcrip-
" tures to be written for our learning, grant that
" we [*I*] may in ſuch wiſe hear them, read, mark,
" learn, and inwardly digeſt them, that by patience
" and comfort of thy holy word, we [*I*] may em-
" brace, and even hold faſt the bleſſed hope of ever-
" laſting life, which thou haſt given us in our
" Saviour Jeſus Chriſt." *Amen.*

GOD of his infinite mercy bleſs theſe Inſtructions to his glory, and to the furtherance of your devotion, through Jeſus the beloved. *Amen. Amen.*

A MORN-

A Morning HYMN.

1 AWAKE, my Soul, and with the Sun
Thy daily Stage of Duty run;
Shake off dull Sloth, and joyful riſe
To pay thy Morning Sacrifice.

2 Thy precious Time miſ-ſpent, redeem;
Each preſent Day, the laſt eſteem;
Improve thy Talent with due Care;
For the great Day thyſelf prepare.

3 In Converſation be ſincere;
Keep Conſcience as the Noon-tide clear;
Think how all-ſeeing God thy ways,
And all thy ſecret Thoughts, ſurveys.

4 By Influence of the Light Divine,
Let thy own Light to others ſhine;
Reflect on Heav'n's propitious Ways,
In ardent Love, and chearful Praiſe.

5 Wake, and lift up thyſelf, my Heart,
And with the Angels bear thy Part;
Who all Night long unwearied ſing
High Praiſe to the eternal King.

6 All Praiſe to Thee, who ſafe haſt kept,
And haſt refreſh'd me, whilſt I ſlept;
Grant, Lord, when I from Death ſhall wake,
I may of endleſs Light partake.

7 I would not wake, nor riſe again,
Ev'n Heaven itſelf I would diſdain,
Wert not Thou there to be enjoy'd,
And I in Hymns to be employ'd.

Heav'n

8 Heav'n is, dear Lord, where'er thou art:
O never then from me depart;
For to my Soul 'tis Hell to be
But for one Moment without Thee.

9 Lord, I my Vows to Thee renew;
Diſperſe my Sins as Morning Dew;
Guard my firſt Springs of Thought and Will,
And with thyſelf my Spirit fill.

10 Direct, control, ſuggeſt this Day,
All I deſign, or do, or ſay;
That all my Pow'rs, with all their Might,
In thy ſole Glory may unite.

11 Praiſe God, from whom all Bleſſings flow;
Praiſe him, all Creatures here below;
Praiſe him above, ye heav'nly Hoſt;
Praiſe Father, Son, and Holy Ghoſt.

An EVENING HYMN.

1 GLORY to Thee, my God, this Night,
For all the Bleſſings of the Light:
Keep me, O keep me, King of Kings,
Beneath thy own Almighty Wings.

2 Forgive me, Lord, for thy dear Son,
The Ill that I this Day have done;
That with the World, myſelf, and Thee,
I, ere I ſleep, at Peace may be.

3 Teach me to live, that I may dread
The Grave as little as my Bed;
Teach me to die, that ſo I may
Riſe glorious at the awful Day.

4 O may my Soul on Thee repoſe,
And may ſweet Sleep mine Eye-lids cloſe;
Sleep, that may me more vig'rous make
To ſerve my God, when I awake.

5 When in the Night I ſleepleſs lie,
My Soul with heav'nly Thoughts ſupply;
Let no ill Dreams diſturb my Reſt,
No Pow'rs of Darkneſs me moleſt.

6 Dull Sleep! of Senſe me to deprive;
I am but half my time alive:
Thy faithful Lovers, Lord, are griev'd,
To lie ſo long of Thee bereav'd.

7 O when ſhall I, in endleſs Day,
For ever chaſe dark Sleep away,
And Hymns divine with Angels ſing,
Glory to Thee, eternal King?

8 Praiſe God, from whom all Bleſſings flow;
Praiſe Him, all Creatures here below;
Praiſe Him above, ye heav'nly Hoſt;
Praiſe Father, Son, and Holy Ghoſt.

FINIS.

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A SHORT

MANUAL

OF

PRAYERS

FOR

COMMON OCCASIONS:

NAMELY,

FOR MORNING AND EVENING,

THE

HOLY SACRAMENT,

SICKNESS, &c.

BY JAMES MERRICK, M.A.

LATE FELLOW OF TRINITY COLLEGE, OXFORD.

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IV. A Prayer to be uſed before receiving the Holy Sacrament.
V. A Form of Self-Examination.
VI. A Prayer to be ſaid after Self-Examination.
VII. Ejaculations to be uſed at the Lord's Table.
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X. A Prayer to be uſed for a Sick Perſon himſelf.
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XVI. Prayer of Preparation for Death.
XVII. A Prayer for Sanctification and ſpiritual Knowledge; compoſed from *Epheſ.* iii. 14, &c.
XVIII. A Diſcourſe on the Nature of the Holy Sacrament.

I.

A MORNING PRAYER.

O Almighty God, who haſt made all Things in Heaven and Earth, and haſt given thy Son JESUS CHRIST to die upon the Croſs for me and for all Mankind, make me truly thankful for thy Goodneſs towards me; ſanctify me by thy Holy Spirit, and enable me to do all Things which Thou haſt commanded. Glory be to Thee for having brought me to the Beginning of this Day; Defend me in it from all Sin and Danger; let me not take thy holy Name in vain, nor ſpeak any Words that may offend Thee; let me not ſteal, nor cheat, nor any way hurt or grieve my Neighbour; but grant that I may do unto all Men as I would they ſhould do unto me. [Grant that I may honour my Father and Mother.] Keep me from Lying and Evil-ſpeaking, from Anger, Fretfulneſs, and Stubbornneſs, from Strife and Quarrelling, from Envy, Spite and Malice, and from all Uncharitableneſs. Make me modeſt in my Behaviour and Converſation; cleanſe the Thoughts of my Heart; keep me from Pride, and Sloth, and Idleneſs,

from Gluttony and Drunkenneſs; and grant me all ſuch Tempers of Mind as will make me happy in Life and in Death. Bleſs the King and Royal Family, and all our Governors, Paſtors, and Teachers. Bleſs my Friends and Relations, [particularly my Father and Mother, my Brothers and Siſters] for the Sake of JESUS CHRIST our Lord and Saviour, *Amen.*

THE LORD's PRAYER.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

II.

AN EVENING PRAYER.

O Heavenly Father, forgive whatever Thou haſt ſeen amiſs in me this Day, and watch over me, I beſeech Thee, this Night and for evermore. Grant me quiet and refreſhing Sleep, and defend me from all Dangers both of Soul and Body; and give me the promiſed Grace of thy Spirit to lead an innocent and holy Life:

Yet

Yet not to truſt in my own Righteouſneſs, but wholly in the Merits of thy bleſſed Son; that I may die with well-grounded Comfort and Joy, whenever thou ſhalt be pleaſed to call me. Bleſs the King and Royal Family, and all our Governors, Paſtors, and Teachers. Bleſs my Friends and Relations [particularly my Father and Mother, my Brothers and Siſters] for the Sake of JESUS CHRIST our Lord and Saviour. *Amen.*

OUR Father, &c.

III.

A PRAYER *for a* FAMILY, *to be uſed either in the* MORNING *or* EVENING.

ALMIGHTY God, who haſt declared that without Holineſs no Man ſhall ſee thy Face; ſanctify and govern our Hearts, we beſeech Thee, and enable us to live according to thy bleſſed Will: Create in us a true and lively Faith in thy Son JESUS CHRIST: Accept and perfect our Repentance; and grant that ſetting our Affections on Things above, and making it our daily Care to do what Thou haſt commanded, we may preſerve a ſettled Peace of Mind and Conſcience, a full Truſt in thy Providence, and a joyful Hope of everlaſting Life. Make us to love and fear Thee above all

Things, to reverence thy Holy Name, and to be diligent in attending thy public Worſhip, and in the Performance of all other religious Duties. Make us kind and affectionate towards all Men, ſlow to Anger, ready to forgive others, as we hope to be forgiven by Thee; cautious of hurting the Reputation of our Neighbour, and of leading him into Sin by our Example and Converſation; juſt and honeſt in all our Dealings, true and ſincere in all our Words, charitable and full of Pity to the Needy and Afflicted, and willing to do unto all Men as we would they ſhould do unto us. Make us meek and humble, ſober, chaſte, and temperate, patient in Sickneſs and Affliction, and always contented with our preſent Condition.

Have Mercy, O Lord, on all Mankind: Preſerve and defend thy Church. Bleſs the King, and all that are in Authority under him, and all Orders and Degrees of Men among us; and grant that we may all ſo faithfully ſerve Thee in our ſeveral Stations and Callings, that, this Life ended, we may be made Partakers of thy Heavenly Kingdom, through JESUS CHRIST our Lord. *Amen.*

[*N. B.* The foregoing Prayer, by changing the *Plural Number* into the *Singular*, may be fitted for the private Uſe of Perſons of Education, and may be joined by them with the two Prayers following.]

MORNING.] ALmighty God, our Creator and Preſerver, we thank Thee, that Thou haſt mercifully brought us to the Beginning of this Day: Defend us in it from all Dangers which may happen to the Body, and from all Temptations of the World, the Fleſh, and the Devil, for the Sake of JESUS CHRIST, our bleſſed Lord and Saviour. *Amen.*

EVENING.] O Moſt gracious Lord God, we thank Thee for the Mercies which we have received from Thee this Day. We bleſs Thee for having prolonged our Lives to this Time; and we beſeech Thee to watch over us this Night, and to preſerve us from Sin and Danger. Forgive whatever Thou haſt ſeen amiſs in us the Day paſt, and keep us always prepared for Death and Judgment, thro' JESUS CHRIST our Lord. *Amen.*

Our Father, &c.

IV.

A PRAYER *to be uſed before Receiving the* HOLY SACRAMENT.

O Bleſſed JESUS, who didſt ſuffer Death upon the Croſs for the Sins of the World, and haſt appointed the Holy Sacrament, (which I am now about to receive) in Remem-

brance of thy Death, and as a Means of ſtrengthening and refreſhing the Souls of penitent Sinners, prepare me by thy Grace for the Performance of this Duty. Thou haſt mercifully promiſed, that Him who cometh unto Thee Thou wilt in no wiſe caſt out: Unto Thee, O Lord, I come, weary and heavy laden with the Burden of my Sins. Forgive the many and great Offences which I have committed; cleanſe and ſtrengthen my Heart by thy Holy Spirit; and make me an acceptable Gueſt at thy Table: enable me to approach it with a ſtedfaſt and lively Faith in Thee, with a deep and earneſt Repentance, and with fervent Charity towards all Men. Grant that I may receive the full Benefit of that Atonement which Thou haſt made for me by thy precious Blood; and that, walking henceforth in the Way of thy Commandments, I may be prepared to meet Thee with Joy, when Thou comeſt in the Glory of thy Father; to whom, with Thee and the Holy Ghoſt, be all Honour, Praiſe, and Thankſgiving, now and for evermore. *Amen.*

V.

A Form *of* Self-Examination *to be uſed before Receiving the* Holy Sacrament.

HAVE I neglected to keep up in my Mind the Love of GOD, or the Fear of Him?

Have

Have I been unthankful for his Mercies and Bleſſings?

Have I broken the Sabbath?

Have I neglected to attend the public Prayers of the Church?

Have I neglected to receive the Holy Sacrament?

Have I neglected private Prayer, or, have I prayed in a careleſs Manner?

Have I at any time taken an unlawful Oath?

Have I been guilty of Curſing or of Swearing in my Diſcourſe, or of taking the Lord's Name in vain?

Have I loved and ſought after the Pomps and Vanities of this wicked World?

Have I fulfilled the Luſts of the Fleſh, in Thought, Word, or Deed?

Have I been guilty of Pride, Covetouſneſs, Diſcontent, and Impatience; Envy, Hatred, Malice, Anger, or Uncharitableneſs?

Have I been guilty of Drunkenneſs, or of Gluttony, or of Sloth and Idleneſs?

Have I hurt my Neighbour?

Have I cheated, wronged, or oppreſſed him?

Have I ſpoke Evil of him without Cauſe?

Have I neglected to perform ſuch kind Offices as he had a Right to expect from me?

Have I been guilty of Lying?

Have I been diſreſpectful or undutiful to my Parents, or to any of thoſe Perſons whom God has ſet in Authority over me?

VI.

A PRAYER *to be said after Examination.*

O Eternal and all-seeing Lord, forgive the Sins which I have now recollected, and all other Offences which I have at any Time committed against Thee. Take not thy Holy Spirit from me, but increase my Faith and my Repentance, and make me go on from Strength to Strength, till thy Work be perfected in me, through JESUS CHRIST. *Amen.*

VII.

An EJACULATION *to be said at the Lord's Table just before Receiving the Bread.*

GRANT me, O Lord, that Portion of thy Grace, which may feed my Soul to Life everlasting.

To be said after Receiving the Bread.

Glory be to Thee, O Blessed JESUS, who hast by thy Death opened unto us the Gate of everlasting Life.

To be said before Receiving the Cup.

O Saviour of the World, cleanse me by thy Blood from all my Sins, that I may at the last Day appear without Spot before Thee.

To

To be ſaid after Receiving the Cup.

Glory be to Thee, O Bleſſed Jesus: Keep me always mindful of thy Love and Goodneſs towards me; make me perfect, ſtabliſh, ſtrengthen, ſettle me.

VIII.

A PRAYER *to be uſed after Receiving the* Holy Sacrament.

O Almighty God and Heavenly Father, I return Thee Thanks and Praiſe for all thy Mercies vouchſafed unto me; and particularly for the Opportunity which Thou haſt this Day given me of receiving that Holy Sacrament, which thy Son Jesus Christ has appointed in Remembrance of his Death and Sufferings, and for the Spiritual Nouriſhment and Support of our Souls: I confeſs, O Lord, that I have not received it with a ſuitable Degree of Love and Devotion towards Thee, nor feel myſelf ſufficiently ſenſible of the Greatneſs of thoſe Bleſſings which the Performance of this Duty has called to my Remembrance. Forgive, O Lord, the Weakneſs and Imperfection of this and of all my other Services; increaſe my Faith, warm and enliven my Heart with a conſtant and moſt thankful Affection towards Thee, and enable me by the Grace of thy Holy Spirit to fulfil the Promiſes of Obe-

dience, which I have now made to Thee. Make me watchful over my Thoughts, Words, and Actions; and grant that I may lead a ſtrictly honeſt, ſober, chaſte, and godly Life, following the Example of my Bleſſed Maſter JESUS CHRIST, and placing my whole Truſt in his precious Death and Blood for the Pardon of my Sins, that, when He ſhall come to judge the World, I may be found clothed with his Righteouſneſs, and be received into thy Heavenly Kingdom. Grant this, O merciful Father, for the Sake of the ſame JESUS CHRIST, thy only Son our Lord. *Amen.*

[*N. B.* This Prayer may be uſed at Home. A Perſon who has received the Sacrament, may, after his Return from the Lord's Table to his Seat in the Church, uſe the Prayer *for Sanctification and ſpiritual Knowledge*, which is in the 20th Page of this Manual.]

IX.

A PRAYER *to be uſed for a Sick Perſon.*

O Lord look down from Heaven; behold, viſit, and relieve this thy Servant. Sanctify thy Fatherly Correction to *him*, that the Senſe of *his* Weakneſs may add Strength to *his* Faith, and Seriouſneſs to *his* Repentance.

Pardon

Pardon *his* Sins, abate *his* Sufferings, and enable *him* to bear them patiently. Give *him* Comfort and ſure Truſt in thy Mercy, and in the Merits of CHRIST's Blood, which was ſhed for the Salvation of repenting Sinners. Grant, O Lord, that if it be thy good Pleaſure to reſtore *him* to his former Health, *he* may lead the reſt of *his* Life in thy Fear, and to thy Glory; or elſe give *him* Grace ſo to take thy Viſitation, that, after this painful Life ended, *he* may dwell with Thee in Life everlaſting, through JESUS CHRIST our Lord. *Amen.*

OUR FATHER, &c.

X.

A PRAYER *to be uſed by the Sick Perſon himſelf.*

O Almighty God, whoſe Son JESUS CHRIST was himſelf made perfect through Sufferings, look down with Pity on me thy afflicted Servant. Pardon my manifold Sins and Neglects of Duty, and grant that my preſent Sickneſs may be ſanctified to the Good of my Soul, and to my Improvement in all Chriſtian Virtues. Mortify in me all ſinful Deſires and Affections, keep me from Fretfulneſs and Impatience; grant me true Repentance; and, if it be thy good Pleaſure, bleſs the Means which are uſed for the Recovery of my Health:

Health: But if Thou haſt determined that this Sickneſs ſhall be my laſt, enable me to die with Comfort, and with an humble Truſt in thy Mercy, through my Lord and Saviour JESUS CHRIST. *Amen.*

OR THIS.

O Almighty God, who art a moſt ſtrong Tower to all them that put their Truſt in Thee, to whom all Things in Heaven, in Earth, and under the Earth, do bow and obey; be now and evermore my Defence, and make me know and feel, that there is none other Name under Heaven given to Man, in whom and through whom I may receive Health and Salvation, but only the Name of our Lord JESUS CHRIST. *Amen.*

To which may be added,

O Saviour of the World, who by thy Croſs and precious Blood haſt redeemed us, ſave me, and help me, I humbly beſeech Thee, O Lord.

OR,

INTO thy Hands I commend my Spirit: For Thou haſt redeemed me, O Lord, Thou God of Truth.

XI.

XI.

A THANKSGIVING *for Recovery from Sickneſs, or an Eſcape from Danger.*

ALMIGHTY God, the Giver of Life, I bleſs Thee for thy late Mercy vouchſafed unto me. Let the Remembrance of this and of all my other Deliverances, work in me a thankful Senſe of thy Goodneſs towards me, a conſtant Truſt in thy Providence, and a ſincere and ſtedfaſt Reſolution to paſs the Remainder of my Days, by the Aſſiſtance of thy Grace, in a ſober, righteous, and godly Manner; that when Thou ſhalt be pleaſed to take me out of this World, either by Sickneſs and bodily Decay, or by a more ſudden Stroke of thy Hand, I may be found prepared for the Summons, and be received into thine everlaſting Kingdom, through JESUS CHRIST our Lord. *Amen.*

XII.

A PRAYER *to be uſed by any Friend in Behalf of a Sick or Afflicted Perſon.*

HEAR, O merciful Lord, I beſeech Thee, the Prayer which I now offer in Behalf of a Perſon whom thy fatherly Hand has afflicted. Sanctify *his* Sufferings, O Lord, to the Good of *his* Soul; ſtrengthen *his* Faith and

and Truſt in Thee, and give *him* ſuch a degree of Comfort and Relief, as Thou ſeeſt needful for *him*; enable *him* to receive thy Viſitation with Meekneſs and Patience, and grant that we may all paſs through the Trials which Thou, in thy wiſe Providence, haſt appointed for us, with the Humility of Sinners juſtly puniſhed for their Offences; yet with a conſtant and lively Hope that theſe light Afflictions, which laſt but for a Moment, will work for us a far more exceeding and eternal Weight of Glory. Grant this, O bleſſed Lord, for the Sake of thy Son JESUS CHRIST. *Amen.*

XIII.

A PRAYER *to be uſed on the Death of a Friend.*

O Almighty God, who doſt not willingly grieve the Children of Men, but in thy Viſitations remembereſt Mercy, teach me by thy Grace to bear the Loſs of that dear Perſon whom Thou haſt taken from me, with Patience and Reſignation, and to make a right Uſe of the Affliction which thy fatherly Hand has laid upon me. Thou haſt given, and Thou haſt taken away: Bleſſed be thy holy Name. Make me thankful, O Lord, for the Comforts and Bleſſings which I ſtill enjoy; and ſanctify to my Soul all the Sufferings,

ings, which in the Courſe of this mortal Life, Thou ſhalt appoint for me. Let the Death of Friends and Relations help to keep me always mindful of my own Mortality: And grant that by thy Grace I may here apply my Heart to Wiſdom, and may hereafter by thy Mercy be received into that everlaſting Kingdom, where all Tears ſhall be wiped from all Faces, and Sorrow and Sighing ſhall flee away. Hear me, O merciful Father, for the Sake of thy Son JESUS CHRIST. *Amen.*

XIV.

A PRAYER *to be uſed by a Perſon Troubled in Mind.*

ALMIGHTY God, who beholdeſt with Compaſſion and Mercy the Weakneſſes and Frailties of Us thy ſinful Creatures, look down on me, I beſeech Thee, and deliver me, if it be thy bleſſed Will, from the Diſtreſs of Mind under which I labour. Strengthen my Judgment, and inform my Underſtanding, that I may rightly know my Duty; and grant that I may act on all Occaſions, and in every Circumſtance of Life, in the Manner moſt acceptable to Thee. Pardon my ſecret Sins and Infirmities, and preſerve me from all wilful Neglects and Offences. If Thou ſeeſt it conſiſtent with thy Glory, and with the everlaſting Welfare

Welfare of my Soul, fill me with that Fervency of Affection towards Thee, and with that Measure of ſpiritual Comfort and Aſſurance, which may preſerve my Mind in a Frame of Cheerfulneſs and Compoſure. But if Trouble and Bitterneſs of Mind be more expedient for me, continue to me both this and all other Afflictions which Thou ſeeſt moſt conducive to my future Happineſs, and grant that I may bear them with Patience and Reſignation. Let thy Holy Spirit direct and ſupport me under every Trial, and enable me ſo to walk in thy Faith and Fear, that I may at laſt be received into thy heavenly Kingdom, through the Merits and Mediation of thy Son JESUS CHRIST, my bleſſed Lord and Saviour. *Amen.*

XV.

A PRAYER *to be uſed by an Old Perſon.*

O Gracious Lord, my Maker and my Preſerver, I give Thee Thanks for the long Continuance which Thou haſt granted me in this World, in order that I might be the better prepared for another. Enable me by thy Grace to make a right Uſe of the Time afforded me, and give me a true and deep Repentance of the Sins which I have committed. Support me by thy Help under the Infirmities of Age, keep me from Covetouſneſs, and Fretfulneſs,

fulneſs, and from all unreaſonable Fears and Cares. Give me that Degree of Eaſe and Health which Thou ſeeſt moſt convenient for me; wean my Affections and Deſires from the Things of this Life, and keep me continually prepared for Death, through JESUS CHRIST. *Amen.*

XVI.

A PRAYER *of Preparation for Death.*

O Almighty God, Maker and Judge of all Men, have Mercy upon me, thy weak and ſinful Creature; and if by thy moſt wiſe and righteous Appointment the Hour of Death be approaching towards me, enable me to meet it with a Mind fully prepared for it, and to paſs through this great and awful Trial in the Manner moſt profitable for me. O let me not leave any Thing undone which may help to make my Departure ſafe and happy, or to qualify me for the higheſt Degree of thy Favour that I am capable of obtaining. Pardon the Sins which I have committed againſt Thee, by Thought, Word, and Deed, and all my Neglects of Duty. Pardon the Sins which I have committed againſt my Neighbour; and if Others have wronged or offended me, incline my Heart freely and fully to forgive them, and do thou forgive them alſo. Cleanſe my Soul

Soul from all its Corruptions, and transform it into the Likeneſs of thy Son JESUS CHRIST; that being clothed with his Righteouſneſs, and accepted through the Merits of his Death, I may behold thy Face in Glory, and be made Partaker of thy heavenly Kingdom. And, O merciful Father, give me that Supply of Spiritual Comfort, which Thou ſeeſt needful for me in my preſent Condition: And grant that, when my Change comes, I may die with a quiet Conſcience, with a well-grounded Aſſurance of thy Favour, and a joyful Hope of a bleſſed Reſurrection, through my Lord and Saviour JESUS CHRIST. *Amen.*

XVII.

A PRAYER *for Sanctification and Spiritual Knowledge, compoſed from* Epheſians, *ch.* iii. *ver.* 14, *&c.*

O Almighty God, Father of our Lord JESUS CHRIST, of whom the whole Family in Heaven and Earth is named, grant me, according to the Riches of thy Glory, to be ſtrengthened with Might by thy Spirit in the inner Man; that CHRIST may dwell in my Heart by Faith; that being rooted and grounded in Love, I may be able to comprehend with all Saints, what is the Breadth and Length, and Depth and Height of the Chriſtian Myſtery;

tery; and to know the Love of CHRIST, which paſſeth Knowledge, that I may be filled with all the Fulneſs of GOD. Now unto Thee, who art able to do exceeding abundantly above all that we aſk or think, according to the Power that worketh in us, unto Thee be Glory in the Church by CHRIST JESUS throughout all Ages, World without End. *Amen.*

XVIII.

A DISCOURSE *on the* NATURE *of the* HOLY SACRAMENT.

OUR Bleſſed Saviour, in a Diſcourſe recorded by St. *John*, in the ſixth Chapter of his Goſpel, ſpeaks of himſelf as *the Bread of Life* (v. 35.) *the Bread which came down from Heaven*; and adds, (v. 51.) *If any Man eat of this Bread he ſhall live for ever: and the Bread that I ſhall give, is my Fleſh, which I will give for the Life of the World.* And, (v. 53, 54.) *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you. Whoſo eateth my Fleſh and drinketh my Blood, hath eternal Life, and I will raiſe him up at the Laſt Day. To eat the Fleſh of Chriſt* and *to drink his Bloood*, ſignifies much more than to receive his Doctrines; for theſe are never called in Scripture, or ſeem capable of being called, his Fleſh and his Blood. CHRIST, when he ſpeaks of *Bread*, and of *Eating*, directs our

Thoughts to that ſpiritual Nouriſhment, or that Support of the Spiritual Life, which all true Believers continually receive from his Grace and Influence. Our receiving of this Grace is the Conſequence of CHRIST's having taken our Fleſh upon him, and of his having ſuffered in the Fleſh, and ſhed his Blood on the Croſs for our Sins. Farther; as this ſpiritual Grace, Strength, and Support, are communicated to our Souls from the Divine Nature, CHRIST's human Nature, (of which his Fleſh and Blood are a Part) by being united to the Godhead, is the Means, or the Channel, by which theſe Bleſſings are conveyed to us, and by which we are Ourſelves united to the divine Nature. The Fleſh therefore and Blood of CHRIST, as once offered in Sacrifice for us, and as conveying to us, by an Union with God, that Support on which our ſpiritual Life depends, may be ſaid, by a Figure* of Speech which ancient Writers uſe, to be *eaten* and *drunken* by us. Though CHRIST does not appear, in the Diſcourſe related in the ſixth Chapter of St. *John*, to ſpeak of the Sacrament of the LORD's SUPPER (which he had not then ordained) yet we learn from St. *Paul*, that we receive an additional Meaſure of Grace

* The Author, in his Critical and Grammatical Annotations on the Sixth Chapter of St. JOHN, not yet publiſhed, has endeavoured to illuſtrate the Figure above-mentioned, by Paſſages from ancient Authors, which cannot be here produced.

Grace and ſpiritual Nouriſhment, when we, with a proper Diſpoſition of Soul, eat the Sacramental Bread and drink the Wine, which CHRIST has appointed as Signs and Memorials of his Fleſh and Blood. For thus we read, 1 *Cor.* x. 16. *The Cup of Bleſſing which we bleſs, is it not the Communion* (that is, *the Partaking*) *of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt?* We ſee then that, in the Holy Sacrament, we partake of the Body and Blood of CHRIST; that is, we receive that ſpiritual Nouriſhment and Support, which CHRIST has himſelf expreſſed by eating his Fleſh and drinking his Blood. The holy Sacrament is therefore, as our Church deſcribes it in her Catechiſm, *an outward and viſible Sign of an inward and ſpiritual Grace given unto us:* And they who receive it conſtantly, with Faith in CHRIST, and with true Repentance, will go on from Strength to Strength, in the ſpiritual Life; and will hereafter join with the Hoſt of Heaven in that Song of Triumph and Thankſgiving, which is a proper Concluſion to all our Meditations on this Subject: *Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. Bleſſing and Honour, and Glory and Power, be unto Him that ſitteth upon the Throne, and unto the Lamb for ever and ever.* Rev. v. 12, 13.

FINIS.

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12.

MORNING AND EVENING

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FOR

FAMILIES

AND

PRIVATE PERSONS,

AS

MASTERS, MISTRESSES,

CHILDREN AND SERVANTS.

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PRAYERS

FOR

FAMILIES

AND

PRIVATE PERSONS.



MORNING AND EVENING

PRAYERS

FOR FAMILIES AND PRIVATE PERSONS, &c.

A MORNING PRAYER *for a Family.*

O MOST Glorious and Eternal God, Thou art Righteous in all thy Ways, and Holy in all thy Works, infinite in Mercy and Goodneſs to all that call upon Thee in Truth, and haſt promiſed that where two or three are gathered together in thy Name Thou wilt be in the Midſt of them: Look down, we beſeech Thee, upon us thy unworthy Servants, who are here before Thee, to preſent unto thy divine Majeſty the Morning Sacrifice of our unfeigned Praiſes: acknowledging, that in Thee we live, and move, and have our Being; and that from thy bountiful Hand we have received all the good Things we enjoy, and by thy good Providence are defended from all the Evils we deſerve. We deſire, O Lord, in an humble Senſe of thy Goodneſs towards us, to bleſs and praiſe thy holy Name; particularly, we adore thy glorious

Majeſty for preſerving us the Night paſt, for raiſing us up in Health and Safety, and giving us this Opportunity of calling upon thy Name.

Give us Grace, O Lord, we humbly beſeech Thee, to make a right Uſe and Improvement of theſe, and all thy other Mercies; and grant, that we may henceforward live as becomes the Goſpel of Chriſt, by denying all Ungodlineſs and Worldly Luſts, and living ſoberly, righteouſly and godly in this preſent World.

And becauſe we are not able of ourſelves to pleaſe Thee, vouchſafe us, we beſeech Thee, the Aſſiſtance of thy Holy Spirit, enabling us to withſtand all the Enemies and Hindrances of our Salvation.

Enlighten our Underſtandings, that we may know Thee; ſanctify our Affections, that we may love Thee; and put thy Fear into our Hearts, that we may dread to offend Thee; Convince us thoroughly, O Lord, of the great Evil of Sin, that we may endeavour in all Things to obey thy bleſſed Will, and to walk before Thee in all Holineſs and Righteouſneſs all our Days.

Wean our Affections, O Lord, from the Things of this World; and whatever our State and Condition may be here, give us Grace therewith to be content: In all our Paſſage through this Life, and our manifold Concerns about it, grant that in doing our Duty, we may make Thee our only Stay

and

and Confidence, our Hope, and our Truſt, caſting all our Care upon Thee, and entirely reſigning ourſelves to thy good Pleaſure in all Things. Let our chief Aim and Endeavour be, to ſecure the Salvation of our Souls, and to provide for that Time, when all earthly Comforts ſhall vaniſh away.

A Prayer for God's Bleſſing and Protection the enſuing Day; to be ſaid every Day but *Sunday*.

We humbly commend ourſelves and all our Affairs this Day, to thy Bleſſing and Protection. Enable us, O Lord, to diſcharge the Duties of our ſeveral Stations, and in all Things to keep a Conſcience void of Offence towards Thee, and towards Man. Be with us in our going out, and coming in, that no Caſualty or evil Accident may come near to hurt us. Give us ſuch a Meaſure of Health, and other temporal Bleſſings, as thou ſeeſt beſt and moſt expedient for us: but above all Things give us thy Grace and Favour, that our Lives may be holy and comfortable here, and our eternal State happy and glorious with Thee hereafter; through the Merits, and for the Sake of thy dear Son JESUS CHRIST our Lord; in the fulleſt Senſe of whoſe Words, we commend the Wants and Neceſſities of all Mankind, together with our own.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is

is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

This is to be uſed on SUNDAY MORNING, *inſtead of the Prayer for* GOD'S *Bleſſing.*

AND ſince Thou haſt graciouſly brought us to this Day, on which Thou haſt appointed us to reſt from the Works of our calling, and to keep holy to thy Service, we beſeech Thee take us into thy holy Protection and Guidance. Grant us Grace to withdraw our Minds from the Cares and Buſineſs and Pleaſures of this Life, and to ſet them on Things above, and on that Life we muſt live for ever either in Happineſs or Miſery, according as we demean ourſelves in this World, and make Uſe of the Means of Grace Thou art pleaſed to afford us. Let us regularly attend thy Worſhip in the Public Aſſemblies of the Church; not out of Cuſtom, but of true Devotion and Piety, and with due Regard to thy Glory, and the Salvation of our own Souls. To which End, let thy Holy Spirit accompany every one of us, and make us devout and ſerious in thy Service, and attentive in hearing thy Holy Word read and preached. Let thy Holy Spirit direct him whom Thou haſt

ſet

ſet over us in the Lord, that by Soundneſs of Doctrine he may ſhew forth thy Glory, and ſet forward our Salvation.

And while we are at Home, let us employ our Time in Prayers and Praiſes and Thankſgivings for thy Works of Creation and Redemption, and for thy particular Providence and Mercies to us through the whole courſe of our Lives; and in reading and meditating on thy Holy Word, in order to amend our Lives thereby; and in inſtructing and furthering the Salvation of others; and in the Exerciſe of all other Works of Charity and Devotion, as we ſhall have Opportunity and Ability to perform them.

And grant, that in the Performance of theſe great and neceſſary Concerns of our Souls, no Sourneſs or Moroſeneſs may mingle therewith; but that we may ſhew ſuch a Cheerfulneſs of Temper, and even Joy in the Holy Ghoſt, as may adorn the Chriſtian Profeſſion, and recommend the Goſpel to thoſe who are yet Strangers to the Power thereof. And mercifully grant, that by living holily in this and all the reſt of our Days we may be admitted into thy everlaſting Kingdom, through JESUS CHRIST our Lord. In whoſe Name and Words we conclude our Prayers. *Our Father*, &c.

An EVENING PRAYER *for a Family.*

O MOST glorious and ever bleſſed Lord God, who inhabiteſt Eternity, and dwelleſt in that Light which no mortal Eye can

approach; we thy ſinful Servants, kneeling before Thee, acknowledge that we are not worthy to appear in thy Preſence, nor ſo much as to lift up our Eyes to that Place of Purity where Thou dwelleſt.

O Lord, though we are thus unworthy to ſpeak unto Thee; yet ſo infinite and condeſcending is thy Goodneſs, as to encourage our Addreſſes to Thee, by many gracious Promiſes of Favour and Acceptance. With humble Confidence, then, O Lord, we preſume to approach the Throne of thy Grace; beſeeching Thee, in the Name, and for the Sake of thy beloved Son, to be merciful unto us in the Pardon and Forgiveneſs of all our Sins. We acknowledge, O Lord, that we have acted fooliſhly and wickedly, by doing thoſe Things which Thou haſt forbidden, and by neglecting to do thoſe Things which Thou haſt commanded: O let that Mercy of Thine, which has ſpared us ſo long, lead us to Repentance, that we may forſake our evil Ways, and turn unto Thee the Lord our God.

Give us Grace, O Lord, ſeriouſly to conſider the great Work we have to do, and the Uncertainty of that Time which Thou haſt given us to perform it in; that we may not be ſo fooliſh as to conſume our Days in Vanity and Folly, in gratifying our corrupt Inclinations, and indulging our vicious Appetites.

Shew us the Foulneſs and Deformity of Sin,

Sin, and poſſeſs our Minds with ſuch a lively Senſe of thoſe dreadful Threatnings Thou haſt denounced againſt it, that we may abhor and forſake every evil Way, and give up ourſelves to the Love and Obedience of thy Commandments, making it the great Study and Buſineſs of our Lives to ſerve and pleaſe Thee in all Things; ſo ſhall we be daily growing in Grace, and continually advancing towards an happy Eternity.

Give us honeſt and upright hearts, ſuch as no Intereſt can ſeduce, no Advantage prevail upon to depart from the Ways of Truth and Juſtice; And to that End, reſtrain us from all immoderate Deſires of the Things of this World, from all Pride and Covetouſneſs, from Envy, Hatred, and Malice, and from all Evil-ſpeaking, Lying, and Slandering. O be Thou pleaſed ſo to conduct us by thy good Spirit, through all the Buſineſſes and Employments, through all the Calamities and Troubles of this Life, that (whatever our Condition may be in this World) we may attain that Happineſs which Thou haſt prepared for them that truly love and obey Thee.

We beſeech Thee to extend thy Mercy to the whole Race of Mankind. Have Pity upon all that know Thee not, and never heard of thy Name; make the Light of thy glorious Goſpel to ſhine among them, and viſit them, O Lord, with thy Salvation. O deliver us from all Ignorance, Error, Pro-

fanenefs, and grant us Grace and Eternal Life.

Be more eſpecially gracious to this Church and Nation to which we belong; give us all Grace ſeriouſly to repent of the Evil of our Ways; and grant that Religion and Virtue, Peace and Charity, may for ever flouriſh and increaſe amongſt us.

Bleſs our Sovereign Lord King GEORGE, our moſt gracious Queen CHARLOTTE, [their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*] and all the Royal Family. Bleſs likewiſe all that are put in Authority, both in Church and State; may all their Deſigns tend to the Advancement of thy Glory, and the Happineſs and Proſperity of theſe Kingdoms.

Look with Pity and Compaſſion, O Lord, upon all in Affliction and Temptation; ſtrengthen and ſupport them, and give them in thy good Time a happy Deliverance.

Be merciful and gracious, O GOD, to all our Relations, Friends, and Acquaintance, and to all that deſire or need our Prayers: Forgive our Enemies, reward our Benefactors; and grant, that we and all thy People every where, may ſerve Thee, from the higheſt to the loweſt, and be made Partakers of everlaſting Happineſs.

To theſe our Prayers and Interceſſions, we deſire likewiſe to add the Sacrifice of our unfeigned Praiſes to thy divine Majeſty, acknowledging it to be our bounden Duty

and Service, at all Times, and in all Places, to give Thanks unto Thee, O Lord; to whose infinite Goodness and Mercy we owe all the Comforts of this Life, and all the Hopes and Expectations of a better. Blessed be thy Name, O God, for the Continuance of thy Mercies to us this Day; for providing for our Bodies, and taking Care for our Souls, and delivering us from those many Evils we have justly deserved: But above all, we bless and praise thy holy Name, for thine inestimable Love in the Redemption of the World by our Lord and Saviour JESUS CHRIST. Continue to us thy gracious Favour and Protection, that no Evil Accident may come near to hurt us. Give us quiet and refreshing Sleep, such as may fit us for the Duties of the Day following: And if Thou art pleased to add another Day to our Lives, grant that we may improve it to thy Glory, and the Benefit of our precious Souls, and to the promoting the Good of our Neighbour as we have Opportunity, through JESUS CHRIST our blessed Lord, and only Saviour, who in Compassion to our Infirmities hath taught us thus to pray: *Our Father*, &c.

A Prayer that may be added when any are Sick in a Family.

WE beseech Thee, O Lord, to be merciful and gracious to *him* of this Family visited with Sickness; and grant, that *he* and we

may bear the ſame patiently, and with due Submiſſion to thy holy Will, conſidering that it is thy doing. And alſo that *he* and we remembering our true State, and that Account we muſt give to Thee, our righteous Judge, may ſeriouſly examine ourſelves and our Eſtates, both towards Thee, and towards Men; ſo that by accuſing and condemning ourſelves for our own Faults, and by rectifying, as far as by thy Grace we are able, what we find amiſs, none of us may be accuſed and condemned at that fearful Judgment.

And foraſmuch as all Means uſed for *his* Recovery will be in vain without thy Bleſſing; we beſeech Thee to bleſs them to *him*, that by the Help thereof, and thy Favour, *he* may recover *his* bodily Health, if it be thy bleſſed Will, and by thy Grace may make a due Uſe of this Affliction, by living all the Remainder of his Life faithfully according to thy Will. Grant this for Jesus Christ's Sake. *Amen.*

This is to be added when there is any Danger of Death.

But if Thou ſhalt pleaſe to remove *him* hence, let it not be without true Repentance, and thy gracious Pardon of all *his* Sins: renew in *him*, moſt loving Father, whatſoever hath been decayed by the Fraud or Malice of the Devil, or by *his* own carnal Will and Frailneſs; withdraw *his* Mind and Heart from

from all Things here below, and ſet them on Thee, and thoſe Things which are above; let *him* chearfully reſign all that belong unto *him* or depend on *him* into thy Hands, and grant *him* perfect Reſignation to thy holy Will.

Preſerve *him* in the Faith and Limits of thy holy Church, and grant *him* perfect Love and Charity with all the World. Accept *his* Prayers, moſt gracious and merciful God; conſider *his* Sorrows, and aſſuage *his* Pains, and ſtrengthen *him* with thy holy Spirit in the inner Man: Grant *him* Peace of Conſcience, and a well-grounded Hope and Confidence in thy Mercy, through JESUS CHRIST our Saviour; and that the ſecond Death may have no Power over *him*; but that to *him* an Entrance may be granted into thy everlaſting Kingdom, through the Merits of CHRIST our Lord. *Amen.*

A MORNING PRAYER *for a Perſon in Private.*

O Moſt gracious God, who art the Author of all the good Things that I enjoy; in Thee I live, and move, and have my being: And to thy good Providence I muſt aſcribe it, that I am now in Health and Safety; that I have enjoyed the comfortable Refreſhments of the Night paſt; and that none of thoſe Evils which I have juſtly deſerved, have come nigh me or my Dwelling; For theſe, O Lord, and all thy other Mercies, I deſire, in an humble Senſe of thy great Goodneſs, to adore and praiſe thy glorious Name.

I confeſs,

I confeſs, O Lord, that I am not worthy of the Mercies Thou haſt beſtowed upon me. My Tranſgreſſions are great, and have been often repeated: But, O merciful Father, let not my Sins provoke Thee to leave me to my own Folly and Weakneſs. I lament and bewail before Thee the Corruption of my Nature, and know not where to fly for Relief and Succour, but unto Thee.

Forgive, I humbly pray Thee, whatever I have done amiſs; and ſo arm me for the Time to come with the powerful Aſſiſtances of thy Grace, that I may be enabled to overcome all the Temptations of the World, the Fleſh, and the Devil, and to walk worthy of that holy Name whereby I am called; denying all Ungodlineſs and worldly Luſts, and living ſoberly, righteouſly, and godly in this preſent World.

Grant, O Lord, that as I have devoted myſelf to the Service of CHRIST JESUS, ſo I may walk in his Commandments, and have my Converſation as becometh his Goſpel; that I may daily grow in Grace, and be continually advancing in his Ways of Righteouſneſs and true Holineſs, till I become perfect in every good Word and Work.

O Lord, ſuffer no Affections to dwell in me but what are pleaſing in thy Sight: Endue me with an honeſt and upright Mind, that I may abſtain from all Appearance of Evil. Let no worldly Intereſt or Advantage ever tempt me to the leaſt Injuſtice, or

turn me aſide to the Ways of Fraud and Oppreſſion; but, in the Uſe of honeſt and lawful Means, give me Grace to depend upon thy Providence, and to reſt contented under all the Diſpenſations of thy infinite Wiſdom and Goodneſs. And though Thou ſhouldſt ſee fit to deprive me of any, or even of all the Comforts of this Life; yet, O gracious Father, leave me not deſtitute, I beſeech Thee, of thoſe Things that accompany Salvation, nor deny me thy Favour, which is better than Life itſelf: Whatever Thou ſeeſt fit to deprive me of, O take not from me, I beſeech Thee, the Comforts of thy Holy Spirit; but in all the Troubles and Diſappointments of this World, in all the Calamities and Trials I ſhall meet with here, be Thou my only Refuge and Support, my Stay and Truſt, my Saviour and mighty Deliverer; ſtand by me in all Trials, ſuccour me in every Temptation, ſupport me in Diſcouragements, and adviſe me in all difficult Caſes; but above all, O Lord, I moſt earneſtly beſeech Thee, that when the Time of my Diſſolution draws nigh, and all Things here begin to fail me, Thou wouldſt then vouchſafe to ſtrengthen and ſupport me, and at laſt receive me into thy bleſſed Kingdom. Keep me, I moſt humbly beſeech Thee, this Day from all Evil; and grant, that being in Safety under thy Protection, I may be always holy and acceptable in thy Sight, in and through the Merits

of

of my dear Redeemer, who, in his holy Gospel has taught me to say,

Our Father, &c.

To be added to the MORNING PRAYER *on the* LORD'S *Day.*

IN an humble and thankful Sense of thy Goodness, O Lord, I am going to thy House, there to present my Soul and Body to Thee, in the Assembly of thy Saints.

Let thy Holy Spirit compose my Mind to a serious and devout Attention in all the Parts of thy divine Service: Let me praise thy Name with Chearfulness, pray unto Thee with Earnestness, hear thy Word with Reverence, and practice it with Faithfulness; and vouchsafe more fully to inform me of my Duty, to correct and amend what is amiss in me, to encourage and strengthen my good Resolutions, and to assist me in all Well-doing for the Time to come; that so growing every Day better and better by my Communion with Thee, I may become such as Thou canst love and delight in, and wilt reward at the great Day, for the sake of the Lord JESUS. *Amen.*

"That your whole Life may be the more "exact, and you may have less to do when "you set a Time apart for more solemn "Examination; I would advise you every "Night to put some such Questions as "these to yourself, which, for your Use, I "transcribed chiefly out of that excellent

"Book,

" Book, intitled, *A Companion for the Festi-*
" *vals and Fasts of the Church.*"

Short HEADS OF EXAMINATION *for the Evening.*

HOW have I spent the Day past? What Sin have I committed?

Have I performed my Morning Devotions? And how?

Have I resigned myself to the all-wise Government and Disposal of God, to be ordered and ruled by Him, and to do his Will?

Where other Opportunities have offered themselves, how have I behaved myself in relation to them?

Have I conversed with Candor, Affability and Sincerity?

Have I kept at a Distance from Slander and Evil-speaking?

Have I had sufficient Care in my Commendation of others, so as to give no Encouragement to any evil Practice?

How have I employed or improved my Time?

If I have engaged in Affairs, with what Honesty and Fidelity have I discharged them?

If I have diverted myself, have I done it innocently, and within the Bounds of Christian Moderation?

Have I been guilty of any Excess in Eating, or Drinking, or Sleeping?

What Mercies have I received? How thankful

thankful have I been, and am I, for them?

What Temptations have I reſiſted?

What Ground have I got of the Sin that doth moſt eaſily beſet me?

How have I governed my Paſſions in the little Accidents that daily happen to provoke me?

What Opportunities have I had of doing Good? and how have I improved them?

What Opportunities have I had of diſcouraging Evil? and how have I oppoſed it?

" To theſe Queſtions you may add ſuch " others as you find uſeful. If you recol- " lect the whole Time of the Day from " your Riſing (for which a few Minutes be- " fore your Evening Devotions will ſuffice) " you will very eaſily be enabled to anſwer " the preceding Queſtions; and when you " have done this, you muſt heartily beg " GOD's Pardon for any Sins you have been " guilty of, and ſhew yourſelf thankful for " thoſe Bleſſings, reſpecting either this or " another Life, which He hath beſtowed on " you. For a more particular Examination, " ſee a Book intitled *A New Manual of De-* " *votions, in Three Parts.* Part II."

An EVENING PRAYER *for a Perſon in private.*

O Eternal and infinitely glorious GOD, the great Creator, gracious Preſerver, and wiſe Governor of the World; I, thy ſinful and unworthy Servant, fall down before Thee

Thee at this Time, to present my Prayers and Supplications to thy divine Majesty.

I admire and adore the incomprehensible Perfections of thy Nature, and gratefully acknowledge thy marvellous and undeserved Goodness towards me and all thy Creatures: I have nothing, O Lord, but what I have received from Thee: Thou freely gavest me my Being, and madest me capable to know, love, serve, and enjoy Thee for ever; Thou hast continued to me the Being which Thou at first gavest me, delivering me from a Multitude of Evils, and bestowing Mercies and Favours upon me, both for my Soul and Body, more than I can number: O that I had made Returns to Thee in any Measure suitable to the Benefits I have received from Thee; that I had employed all thy Gifts to thy Honour and Glory, and never abused any of those Talents intrusted to me. But alas! I with shame acknowledge, that I have been guilty of great Ingratitude towards Thee; I have been an unprofitable and unworthy Servant; I have neglected my Duty, followed the Inclinations of my corrupt Nature, and instead of loving and delighting in Thee, I have been eager and passionate after the Things of this World.

Let thy Goodness and Forbearance, O Lord, lead me to Repentance; and though I have rendered myself unworthy of the least of all thy Mercies, yet, for the Sake of thy beloved Son, in whom Thou art well pleased,

ed, ſpare me, O good Lord ſpare me, and be not angry with me for ever. Waſh away all my Sin in that Fountain which Thou haſt opened for Sins and Uncleanneſs, that there may be nothing to interpoſe between thy Mercy and my poor Soul.

Lay not to my Charge, O merciful God, the Sins which I have this Day committed; [*Name them in particular*] and not only pardon them, but give me grace from henceforwards entirely to leave and forſake them, and to amend my Life according to thy holy Word.

Make me always mindful that Thou art every where preſent, and knoweſt my moſt ſecret Thoughts; that I may fear to offend Thee, and bring every Thought and Deſire to the Obedience of thy Will.

Poſſeſs me, O Lord, with a lively Senſe of the Frailty of my Life, the Certainty of a Judgment to come, the unſpeakable Glories of Heaven, and the moſt dreadful Torments of Hell, that I may, in good Earneſt, ſet about the great Work of my Salvation, and never be ſo fooliſh as to prefer the Pleaſures of Sin, which are but for a Seaſon, before that everlaſting Fulneſs of Joy which is in thy Preſence for evermore.

Grant, O Lord, that duly conſidering the vaſt Diſproportion which is betwixt this Life and my eternal State, I may live as becomes the Goſpel of Chriſt, working out my Salvation with the greateſt Care and Circumſpection

cumſpection, that when the great and terrible Day of the Lord ſhall come, I may be accepted by Him, and admitted to the Inheritance of the Saints in Light.

Cauſe the Light of thy glorious Goſpel to ſhine throughout the World, and the Borders of thy Son's Kingdom to be enlarged, by a ſpeedy Converſion of *Jews*, *Turks*, and *Infidels*. O let the Wickedneſs of the Wicked come to an End, and do Thou eſtabliſh and increaſe the Juſt.

Remove all Diſſentions and Diviſions among Chriſtians, and bring in the Practice of univerſal Holineſs, Peace, and Love. Be more eſpecially gracious to this Church and Nation to which I belong: And herein to our Sovereign Lord King GEORGE; fill him with ſound Wiſdom, godly Zeal, and all other Chriſtian Virtues, that He may be a Terror to evil Doers, and a Rewarder of them that do well. Bleſs our moſt gracious Queen *Charlotte*, [their Royal Highneſſes *George*, Prince of *Wales*, the Princeſs Dowager of *Wales*,] and all the Royal Family.

Extend thy Compaſſion to all that labour under any Affliction; ſend Relief to thoſe that are in Want, Eaſe to thoſe that are in Pain, and Deliverance to the Oppreſſed and Perſecuted, eſpecially thoſe that ſuffer for Righteouſneſs Sake. I beg thy Grace and Mercy for all my Friends and Relations, for all that pray for me, or have deſired my Prayers; particularly—

Give

Give me, O Lord, the comfortable Refreſhment of a quiet and undiſturbed Sleep. Defend me from all Evil, and from the Fear and Dread of any. Keep me more eſpecially from the Evil of Sin, and the Aſſaults of my ſpiritual Enemies, and let thy Goodneſs follow me all the Days of my Life, for JESUS CHRIST's Sake, in whoſe Name and Words I continue to pray. *Our Father*, &c.

To be added on SUNDAY EVENING.

ACCEPT, O Lord, of that Dedication I have made of my Soul and Body to Thee, with Prayers and Praiſes in the public Congregation. Pardon all the wandering and evil Thoughts, and all the unfit Actions I may have been guilty of in my Attendance upon Thee. Preſerve in me always a religious Senſe of Thee, wherever I am, or whatever I do, that thy holy Laws may be more deeply graven on my Heart.

O that every Truth I have at any Time learnt, may be faithfully remembered by me, that I may be more diligent in my calling, more dutiful to my Relations, and more contented in all Conditions; that running the Way of thy Commandments, I may at length attain thy gracious Promiſes, and be made Partaker of thy everlaſting Kingdom, through JESUS CHRIST our Lord. *Amen.*

A PRAYER *for a* CHILD, *to be uſed Morning and Evening.*

ALmighty GOD, who madeſt me, and haſt preſerved me to this Hour; I praiſe and glorify thy holy Name for all thy Mercies. O look graciouſly upon me, and bleſs me; forgive whatever I have done amiſs; and give me Grace to remember and put in practice my Baptiſmal Vow, by renouncing the Devil and all his Works. Incline my Heart to that which is Good, and create in me an utter Diſlike and Abhorrence of all Evil. Put thy Fear and thy Love in my Soul, that I may ſerve Thee, and worſhip Thee, and keep thy Commandments.

Make me [*dutiful to my Father and Mother*] obedient to my Teachers, humble and reverent to all my Betters; meek and courteous to all People: And enable me to do to others, as I would have them do to me.

Preſerve me from bearing Malice or Hatred in my Heart, from Lying and Stealing, Slandering and Evil-ſpeaking, and all evil Thoughts, Words and Actions. Guide me by thy Holy Spirit, that I may live to thy Glory, and when I die may attain everlaſting Life.

Lord, bleſs all my Relations and Friends, and ſave and defend them and me from all Dangers (*this Day, Night*) and evermore, through JESUS CHRIST our Lord. *Amen.*

OUR

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power and the Glory, for ever and ever. *Amen.*

A MORNING PRAYER *for a Young Perſon.*

O Eternal God, and heavenly Father, Thou art the kind Author of my Being, be Thou the gracious Guide of my Life; my Age is ſimple and unexperienced, O be Thou pleaſed to inſpire me with true Wiſdom from above, that it may guide and direct me in all my Ways. I am come into a World full of Snares and Temptations, O do Thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the Ways that lead to Deſtruction.

I render unto Thee unfeigned Thanks for all the Bleſſings I daily receive from Thee, and for thy particular Preſervation and Refreſhment of me this Night paſt.

O Lord, have Thou Mercy upon me, and forgive me all my Sin; and give me Grace to fly all youthful Luſts, and to remember Thee my Creator in the Days of my Youth.

O poſſeſs my Heart with the Fear of Thee, and Dependance upon Thee. Let me always walk

walk as in thy Preſence, conſidering that I muſt one Day die (I know not how ſoon) and render an Account of all the Actions of my Life. Poſſeſs alſo my Heart, O my God, with that natural Tenderneſs for my Parents, and thoſe that have the Care of me, and with that Chriſtian Senſe of my Duty towards them, that my Language may be reſpectful, my Actions dutiful, and my whole Behaviour ſuch, that I may not increaſe the Burden and Care of their Lives, but prove a Comfort and Bleſſing to them.

Bleſs me, O LORD, in my Learning, and deliver me from Sloth, and Idleneſs, and ill Company, and from all Dangers both of Body and Soul; and help me daily to increaſe in Knowledge, and Wiſdom, and all Virtue.

I commend to thy divine Providence [*my Father and Mother, my Brethren and Siſters*] all my Friends and Relations, all in this Family, and all Mankind. Vouchſafe us, O gracious GOD, all thoſe Graces and Bleſſings which Thou knoweſt to be moſt needful for us.

Unto Thee, O my GOD, do I dedicate my Soul and Body, beſeeching Thee to take them into thy Care and Protection, that they may be always employed in thy Service, and to thy Glory; that having ſerved Thee faithfully in this Life, I may at laſt attain Life everlaſting, through the Merits and Mediation of my bleſſed Saviour and Redeemer,

JESUS CHRIST our Lord; in whoſe holy Name and Words I preſent my own, and the Wants of all Mankind; ſaying, *Our Father*, &c.

An EVENING PRAYER *for a Young Perſon.*

O Almighty GOD, and merciful Father, who willingly heareſt the Prayers of all that call upon Thee faithfully, I humbly beſeech Thee to pardon whatſoever Thou haſt ſeen amiſs this Day in my Thoughts, Words, or Actions, particularly*.

* Here mention Particulars.

Aſſiſt me, O my GOD, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increaſe in the Knowledge and Love of Thee, my GOD, and of my Saviour JESUS CHRIST.

Shew me the Way in which I ſhould walk whilſt I am Young, and grant that I may never depart from it.

Bleſs, I pray Thee, whatſoever good Inſtructions have at any Time been given me; help me carefully to remember them, and ſeriouſly to practiſe them, that I may be ever growing in Knowledge, in Widom, and in Goodneſs.

Bleſs, and defend, and ſave the King, and all the Royal Family, and all Orders of Men amongſt us, from the higheſt to the loweſt; Lord give them all Grace in their ſeveral Stations

Stations, to be inſtrumental to thy Glory and the public Good.

Accept, O Lord, of my humbleſt Praiſe and Thankſgiving for all the Goodneſs Thou haſt this Day, or at any Time, ſhewed me; for all the Helps of preventing or reſtraining Grace Thou haſt vouchſafed me; for whatever I have done, which is in any Meaſure acceptable to Thee; for whatever Progreſs I have made in my Learning; for thy Preſervation of me from all the Miſeries and Dangers which frail Mortality is every Moment expoſed to; particularly for—. Here mention any particular Mercy God has beſtowed upon you.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſing.

And all theſe Mercies and Bleſſings which I aſk for myſelf, I heartily deſire for all my Relations and Friends, and for all Mankind: Let it pleaſe thee to guide us all in this preſent Life, and to conduct us ſafe to thy heavenly Kingdom, through JESUS CHRIST our only Lord and Saviour; in whoſe moſt holy Name and Words, I conclude theſe my imperfect Prayers. *Our Father*, &c.

A MORNING PRAYER *for a Servant.*

O Lord my GOD, the great Creator and Preſerver of all Mankind; I bleſs and praiſe thy Holy Name for all thy Mercies to my Soul and Body. Thou haſt given me

another Day, O give me Grace to ſpend it to thy Honour and Glory: Enable me to work in it the Work for which Thou haſt ſent me into the World, before the Night of Death cometh wherein I cannot work. Grant that I may not increaſe the Number of my Tranſgreſſions, by running heedleſsly or knowingly into the Commiſſion of any Sin.

O God, thou Witneſs of all my Actions, and Judge of all my Thoughts and Affections, what would become of me, if Thou ſhouldſt enter into ſtrict Judgment with me! How ſhould I ſtand before thy Tribunal, covered with the Guilt and Shame of my Sins? Lord, I repent, increaſe Thou my Repentance. I repent of * —O be Thou reconciled unto me, and pardon me for the Sake of Jesus Christ: And not only Pardon my Sins, but deliver me from the Power and Dominion of them: I am conſcious to myſelf of great Weakneſs and Frailty, O do Thou confirm and ſtrengthen me.

* Here mention thoſe Sins which moſt burden thy Conſcience.

Create in me a clean Heart, O God, and renew a right Spirit within me: Give me a true Faith, and inflame my Heart with a holy Love, that I may delight in thy Commandments, and walk before Thee in Uprightneſs and Fear, in Faithfulneſs and Honeſty, conſtantly and cheerfully depending upon Thee.

Enable

Enable me to do the Duty of my Place, not with Eye-ſervice, but with Singleneſs of Heart, as knowing that I ſhall be accountable to Thee at the Day of Judgment, as well for thoſe Duties which I owe my Maſter and Miſtreſs, as for thoſe which are more immediately to be paid to Thee. O Lord, keep me from all opprobrious and reproachful Language, from all Lying and Slandering, and from all unjuſt and deceitful Actions: Make me always thankful, humble, and contented, neither withholding from Thee the Praiſe due to thine infinite Bounty and Mercy; nor from Man, the Thanks due to him for any Act of Kindneſs or Charity towards me.

Help me, O my GOD, ſo to walk before Thee, that my Soul may enjoy true Liberty, that my Life may be full of Comfort, my Death of Peace, and that I may attain eternal Glory, through JESUS CHRIST our Lord.

Bleſs this whole Family to which I belong, and ſow in all our Hearts the Seeds of unfeigned Charity; that we may all enjoy the Comfort of a mutual Affection, and of a mutual Aſſiſtance and Aid in our ſeveral Places: poſſeſs us with a juſt Senſe of our Duty to Thee and Man, that we may be living Members of thy bleſſed Son; and grant, that being protected by thy Providence, directed by thy Word, and aſſiſted by the Influence of thy Holy Spirit, we may be admitted into thy glorious Kingdom in Heaven, where we

ſhall adore and praiſe Thee, love and enjoy Thee to all Eternity, through JESUS CHRIST our Lord, in whoſe holy Name and Words I continue to pray: *Our Father*, &c.

An EVENING PRAYER *for a Servant.*

O MY GOD, my Strength, and the Rock of my Salvation: how does my Soul praiſe Thee for thy great Goodneſs, and for all the precious Promiſes of thy Goſpel.

But, O my God, I have forgotten Thee, though Thou haſt given me my Being: I have forgotten Thee, though Thou gaveſt thine own Son to redeem me, not only to free me from the Puniſhment due to my Sins, but from the Slavery and Dominion of them, and to procure for me Life eternal. I have feared the Diſpleaſure of Man, whoſe Breath is in his Noſtrils, more than I have feared thine, O Thou juſt and holy Judge of Mankind: I have been more ſolicitous for the Bread that periſhes, than for thy Favour, which is better than Life itſelf: I have ſinned againſt my Knowledge, thy Word, and the Motions of thy Holy Spirit. I have been apt to repine and murmur at thy Providence, and to be diſcontented in my Condition, particularly*—But I repent, O my GOD, of all my Sins, and humbly beg the Aſſiſtance of thy Grace, that I may do Works meet for Repentance, and ſerve Thee in Truth and with an upright Heart all the Days of my Life.

* Here mention particular Sins.

Have Mercy upon me, O Lord, have Mercy upon me, and forgive me all my Offences, and give me Grace to keep upon my Watch, and guard againſt them for the future: Enable me ſincerely to endeavour to reform and amend my Life, that I may every Day grow and increaſe in Goodneſs, and be ſo much the fitter for Death, the nearer I approach to it; and whenever it comes, let it find me, O Lord, in a Diſpoſition and Frame of Spirit fit to die; having an unſhaken Faith, an humble Reſignation and Submiſſion, an holy Contempt of Earth, and a devout Love of Heaven.

Thou haſt called me to be a Servant, but Thou haſt called me to be a Son too, and an Heir of eternal Life; O give me Grace to be contented, and faithfully to diſcharge my Duty. Do thou, who never ſlumbereſt nor ſleepeſt, watch over me, and this whole Family: Let thine Angels pitch their Tents about us this Night; let us lie down ſecurely, and let our Sleep be ſweet and refreſhing to us, for JESUS CHRIST's Sake; in whoſe Name and Words I beg all Things needful both for myſelf and all Mankind, particularly all that I am any Way bounden to pray for. *Our Father*, &c.

A PRAYER

A PRAYER *to be uſed by a Servant at any Time of the Day; or that may be added to any other Devotions.*

O Lord, my God, thou haſt made me, and doſt diſpoſe of all Things in a wiſe and excellent Order: Thou haſt placed me in the Condition of a Servant; O grant that I may diſcharge the Duties of it zealouſly and faithfully. Enable me to employ and improve the Talents Thou haſt entruſted me with, to thy Glory, and the Good of my own Soul.

Make me uſeful and ſerviceable, honeſt and diligent in the Station to which it has pleaſed Thee to call me. O ſuffer me not to fall into any Breach of Truſt with Man, leſt I fall under the Vengeance of Thee my GOD.

Keep me, I beſeech Thee, from Pride and Frowardneſs, from Diſcontent and Murmurings; and give me a meek and humble Spirit.

O thou Lover of Peace and Concord, enable me to live in brotherly Affection, Unity, and Concord with my Fellow-Servants, and grant that we may be a mutual Comfort and afford mutual Aſſiſtance to each other, as well in our ſpiritual as temporal Concerns.

Lord, let not my Soul, by any Connivance or Encouragement, or any other Act of mine, lie under the Guilt of being the Occaſion of the Diſcontent, or Ruin of any Family or Perſon; but make me an Inſtrument

ment of Peace and Proſperity wherever I am: I know, O Lord, that Humility and Induſtry are Virtues not ſo pleaſing to a carnal Mind; but do Thou make me ſenſible how great the Recompence of Self-denial, and all other Virtues, will one Day be.

Make me, O Lord, to remember that I am always in thy Sight, and that Thou doſt ponder all my Paths; that I may be fully convinced, that both my temporal and eternal Intereſt depend upon the faithful and conſcientious Performance of my Duty; that ſo I may not be ſeduced or diſcouraged by any Temptation whatever, but ſtill looking up to GOD, and having Regard to the Recompence of Reward, I may run with Patience the Race that is ſet before me, through JESUS CHRIST our Lord. *Amen.*

Though theſe three laſt Prayers are particularly provided for the Uſe of Servants, yet they may properly make uſe of the other Morning and Evening Prayers for a Perſon in private, when they have Time and Opportunity ſo to do.

A PRAYER *at our firſt Entrance into the Church.*

LORD, I am now in thy Houſe; aſſiſt, I pray Thee, and accept of my Services. Enable me, and all who ſhall this Day meet in thy Name, to worſhip Thee in Spirit and in Truth.

Let thy holy Spirit help our Infirmities, and diſpoſe our Hearts to Seriouſneſs, Attention,

tion, and Devotion, and grant, that we may improve this Opportunity to the Honour of thy holy Name, and the Benefit of our Souls, through *Jesus Christ* our Lord. Amen.

A PRAYER *at Church, after the Service is ended.*

BLeſſed be thy Name, O Lord, for this Opportunity of attending Thee in thy Houſe and Service.

Grant that I, and all that profeſs thy Name, may be Doers of thy Word, and not Hearers only. Pardon our Wanderings and Imperfections; and accept both us and our Services, through our only Mediator *Jeſus Chriſt*. Amen.

A GRACE *before Meat.*

BLESS to us, O Lord, theſe thy good Creatures we are now about to receive. Give them Strength to nouriſh us, and us Grace to ſerve Thee, through JESUS CHRIST our Lord. *Amen.*

A GRACE *after Meat.*

WE acknowledge, O God, our Dependence upon Thee, and give Thee Thanks for feeding us at this Time, and for all thy other Benefits, [Preſerve thy Church, the King, the Royal Family, and theſe Realms, and grant us Grace and Peace, and Life everlaſting,] through JESUS CHRIST our Lord, *Amen.*

To ſupply the Want of Prayers for particular Graces, it is thought convenient to add the following Table.

An Alphabetical TABLE *of the Weekly* COLLECTS *in the Book of* Common Prayer, *reduced under proper Heads.*

AFFLICTION.

PRAYERS for Deliverance from, and Support under *Afflictions.* Collects for the *third* Sunday after the *Epiphany*, *eighth* after *Trinity*, and *fifth* Sunday in *Lent*

ANGELS.

A *Prayer* for the Guardianſhip of *Angels.* Collect for St. *Michael.*

CHARITY. See LOVE.

CHASTITY.

A *Prayer* for *Chaſtity.* Collect for the *firſt* Sunday in *Lent.*

CHRIST.

A *Prayer* for the Imitation of CHRIST. Collects for the Sunday *next* before *Eaſter*, and the *ſecond* Sunday after *Eaſter.*

For the Benefit of CHRIST's Death. Collect for the *Annunciation.*

CHURCH.

Prayers for the *Univerſal Church.* Collects for the *fifth* Sunday after *Epiphany*, the *third* Sunday after *Eaſter*, St. *John* the *Evangeliſt*, and the two *firſt* Collects for *Good Friday.*

For the Unity of the *Church.* Collect for St. *Simon* and St. *Jude.*

For the Peace of the *Church.* Collects for the *fifth*, *ſixteenth*, and *twenty-ſecond* Sundays after *Trinity.*

COMFORT.

A *Prayer* for ſpiritual *Comfort.* Collect for the Sunday after the *Aſcenſion.*

CONTRITION.

CONTRITION.

A *Prayer* for *Contrition.* Collect for *Aſh-Wedneſday.*

COVETOUSNESS.

A *Prayer* againſt *Covetouſneſs.* Collect for St. *Matthew's* Day.

COURAGE.

A *Prayer* for Chriſtian *Courage.* Collect for St. *John Baptiſt.*

ENEMIES.

A *Prayer* for Deliverance from *Enemies.* Collect for the *third* Sunday in *Lent.*

EXAMPLE.

Prayers that we may *follow* the *Example* of CHRIST. Collects for the Sunday *next* before *Eaſter*, and the *ſecond* Sunday after *Eaſter.*

FAITH.

Prayers for a right and firm *Faith.* Collects for *Trinity* Sunday, St. *Thomas* and St. *Mark.*

For *Faith*, *Hope*, and *Charity.* Collect for the *fourteenth* Sunday after *Trinity.*

GRACE.

Prayers for *Grace* and *Aſſiſtance* in our Chriſtian Courſe. Collects for the *fourth* Sunday in *Advent*, *ſecond* in *Lent*, *Eaſter-Day*, *third* Sunday after *Eaſter*, and the *firſt*, *ſeventh*, and *thirteenth* after *Trinity.*

HEAVEN.

A *Prayer* for *heavenly* Deſires. Collect for *Aſcenſion Day.*

For Admittance to the Enjoyment of GOD in *Heaven.* Collects for the *Epiphany*, the *ſixth* Sunday after *Epiphany*, and the Sunday after *Aſcenſion.*

HUMILITY.

HUMILITY.

A *Prayer* for *Humility* and *Patience*. Collect for the Sunday before *Easter*.

ILLUMINATION.

Prayers for *Illumination*, or a right Judgment in all Things. Collects for *Whitsunday*, *first* Sunday after *Epiphany*, and the *ninth* after *Trinity*.

JUDGMENTS.

Prayers for Deliverance from *Judgments*. Collects for *Septuagesima*, *Sexagesima*, and the *fourth* Sunday in *Lent*.

LOVE.

Prayers for the *Love* of GOD and his Laws. Collects for the *fourth* Sunday after *Easter*, and the *sixth*, *seventh*, and *fourteenth*, after *Trinity*.

For *Love* and *Charity*. Collects for *Quinquagesima* Sunday.

MINISTERS.

A *Prayer* for the Fitness of *Ministers*. Collect for St. *Matthias*.

That they may be diligent. Collect for St. *Peter's* Day.

That their Labours may be successful. Collect for the *third* Sunday in *Advent*.

MORTIFICATION.

Prayers for *Mortification*. Collects for *Circumcision* and *Easter-Eve*.

OBEDIENCE.

Prayers that we may *obey*, and follow the Doctrine of the Apostles. Collects for the Conversion of St. *Paul* and *John Baptist*. See GOOD WORKS.

PRAYERS.

For the Acceptance of our *Prayers*, Collect for the *tenth* Sunday after *Trinity*.

PROVIDENCE.

Prayers for Protection by GOD's *Providence*. Collects for the *second*, *third*, *fourth*, and *twentieth* Sundays after *Trinity*.

PURITY.

A *Prayer* for *Purity* of Heart. Collect for the *Purification*.

REGENERATION.

A *Prayer* for it. Collect for *Chriſtmas-Day*.

RELIGION.

A *Prayer* that we may be truly Religious. Collect for the *ſeventh* Sunday after *Trinity*.

SAINTS.

Prayers for the Imitation of them. Collects for *Innocents Day*, St. *Stephen*, St. *Philip*, St. *James*, St. *John Baptiſt*, and *All Saints*.

SCRIPTURE.

A *Prayer* before reading the *Scripture*. Collect for the *ſecond* Sunday in *Advent*.

SIN.

Prayers for Converſion from Sin. Collects for the *firſt* Sunday in *Advent*, the *firſt* Sunday after *Eaſter*, St. *Andrew*, St. *James*, and St. *Matthew*.
For Pardon of *Sin*. Collects for the *twelfth*, *twenty-firſt*, and *twenty-fourth* Sundays after *Trinity*.

SINCERITY.

A *Prayer* for it. Collect for the *third* Sunday after *Eaſter*.

HOLY

HOLY SPIRIT.

Prayers for the Direction of the *Holy Spirit*. Collects for the *nineteenth* Sunday after *Trinity*, and *fifth* after *Easter*.

TEMPTATIONS.

Prayers for *Deliverance* from, and *Support* under, *Temptations*. Collects for the *fourth* Sunday after *Epiphany*, and the *second* in *Lent*.

THOUGHTS.

A *Prayer* against evil *Thoughts*. Collect for the *fifth* Sunday after *Easter*.

UNBELIEVERS.

A *Prayer* for *Jews*, *Turks*, *Infidels*, and *Heretics*. The *third* Collect for *Good-Friday*.

GOOD WORKS.

Prayers for Fruitfulness in *Good Works*. Collects for the *fifth* Sunday after *Easter*, and the *first*, *ninth*, *eleventh*, *thirteenth*, *seventeenth*, and *twenty-first* Sundays after *Trinity*.

HOLY SPIRIT.

Prayers for the Direction of the Holy Spirit. Collects for the nineteenth Sunday after Trinity, and fifth after Epiphany.

TEMPTATIONS.

Prayers for Deliverance from, and Support under Temptations. Collects for the fourth Sunday after Epiphany, and the first in Lent.

TRIBULATION.

Prayers against evil Days, &c. Collect for the



The Persecuted, Afflicted, and Mourners.

GOOD WORKS.

Prayers to be fruitful in Good Works. Collects for the first Sunday after Epiphany, and the fifth

13.

PRAYERS

FOR THE USE OF

PRIVATE PERSONS, FAMILIES, CHILDREN AND SERVANTS.

By Sir JAMES STONHOUSE, Bart. M.D.
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One of the great Inſtruments of Religion is Prayer: *We are commanded to* aſk *in order to* receive; *and HE muſt have but little Senſe of thoſe good Things, which* GOD *daily beſtows on him, who refuſes to give the Tribute of a thankful Heart: HE muſt have but ſlight Notions of his own Weakneſs and Impotency, who does not ſeek Help from above.—Never* begin the Day *without addreſſing yourſelf to the Great Creator of Heaven and Earth; and never* retire to your Reſt *without commending yourſelf to his Protection.*

NELSON's Practice of True Devotion.

Caſt not off Fear, *nor reſtrain* Prayer *before* GOD. Job xv. 4.

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PREFACE.

THE late Biſhop of *London* (Dr. *Gibſon*) and other eminent Divines of our Church have urged it, as the Duty of *every* Maſter of a Family to inſtruct his Children, and Servants; and to furniſh them with *Prayers* for their *daily* Uſe: And, though many may *neglect* this Duty, they cannot *diſcharge* themſelves from the *Obligation* to it: For has not the *Scripture* injoined us to *pray*; commanded us "to *teach God's Words* dili-"gently to our Children;" (Deut. vi. 7.) and recommended for our Imitation the Examples of *Abraham*, *Joſhua*, *Cornelius*, and *others*, who manifeſted a *religious* Care of their Families?

Theſe Prayers (*occaſional*, as well as *daily*) are therefore publiſhed, not to exclude the Uſe of *others*, but to furniſh the Heads of Families at a *ſmall* Expence with ſuch, as by the Bleſſing of God, may be ſerviceable to themſelves, and to thoſe committed by Providence to their Care: And, leſt the conſtant and daily Uſe of the ſame Form for Morning and Evening, ſhould inſenſibly lead the Perſons or Families uſing it into mere Formality, I have, in Order to remove this Objection, ſupplied them with *ſeveral:* Some of my own compoſing, ſome from the moſt approved devotional Writers.

It is hoped, that *they*, who uſe *theſe Prayers*, will carefully *conſider* what a great, awful, and glorious *Being* they are addreſſing, and will worſhip Him with Reverence and Seriouſneſs of Spirit.—*Kneeling* is undoubtedly the moſt decent, humble, and becoming Poſture, and was uſed by *Solomon*, *Daniel*, St. *Paul*, and even *Chriſt* himſelf: Yet when any, by Sickneſs, Weakneſs, or other *unavoidable* Hindrances, *cannot kneel*, let them *content* themſelves with any *other* Poſture, and pray as they ſit, ſtand, ride, walk, or lie in Bed: Remembering, that the *Diſpoſition of the Heart* is the *main Thing* at which the all-ſeeing God looks, and that (as the Pſalmiſt expreſſes it) "if any re-"gard Iniquity in their *Hearts*, the Lord will not *hear* their "Prayers." (*Pſalm* lxvi. 18.) But in Circumſtances when Kneeling *can* be complied with, it would be downright Lazineſs, and great Irreverence *not* to kneel.

BRISTOL, Oct. 5, 1773.

PRAYERS,

designed to be given away by Parents to their Children, Maſters to their Servants, and Miniſters to their Pariſhioners.

A MORNING PRAYER.

This is intended principally for a Perſon in private: *But when it is uſed, as a Family Prayer,* We *muſt be changed for* I—our *for* my—Ourſelves *for* Myſelf, *with ſuch other Alterations, as Circumſtances may require. Such Words therefore are printed in a* different *Letter, that they may more readily be diſtinguiſhed.*

Adoration. | O Lord God Almighty, thou makeſt Light and createſt Darkneſs, thou cauſeſt the Returns of Morning and Evening to rejoice.

Thankſgiving. | *I* thankfully acknowledge thy Goodneſs, that *I* am brought in Safety to ſee the Light of another Morning, while *many* have ſlept the Sleep of Death. With *my* reſtored Strength and Capacities *I* would praiſe thee, as *my* Life, and the Length of *my* Days.

Self Dedication. | *I* would this Morning ſeriouſly devote *myſelf* to Thee, and ſolemnly engage in thine awful Preſence, to ſpend this Day as a reaſonable Creature, and a Chriſtian, in ſerving Thee and *my* Fellow-Creatures, and working out *my* own Salvation.

General Confeſſion and Petition for Pardon. | *I* have, alas! ſpent too many Days in Folly and Sin, forgetful of God, of the Worth of *my* Soul, and of *my* Chriſtian Privileges and Hopes. *I* acknowledge *my* Tranſgreſſions, and would be ſorry for all *my* Sins: *I* ſincerely repent of them before Thee, and earneſtly intreat thy Forgiveneſs through thy Son Jeſus Chriſt, "who gave himſelf a Sacrifice for our Sins, "and ever liveth to make Interceſſion for us."

For Aſſiſtance. | Through *Him I* beg the Aſſiſtance of thy Holy Spirit, that I may for the future lead a *ſober, righteous, and godly* Life, abſtain from the Appearance of Evil, and adorn *my* Chriſtian Profeſſion.

For others. | *I* humbly pray for *all my* Fellow Creatures, eſpecially for *my* Relations and Friends, that they may receive *Mercies* ſuitable to their various Wants, and that they may wiſely *improve* them.

For God's Bleſſing. | *I* beſeech Thee, O Lord, to keep *me* this Day from all Evil, in *my* Going out, and Coming in. Feed *me* with Food convenient for *me*, and grant *me* Health and Peace. May *thy Bleſſing* attend all my *lawful* Buſineſs, and Enjoyments. May a Senſe of thy Preſence, and a Regard to thy Glory, fill *my* Heart; and may *I* be in the Fear of the Lord all the Day long. May theſe Regards to Thee, the all-ſeeing *God*, engage *me* to be diligent in Buſineſs, to bridle *my* Tongue, to govern *my* Paſſions, and to rule *my* Spirit. May *I* ſeize every Opportunity of doing Good to others, and improving *my own* Knowledge and Piety; and may *I* have Reaſon in the Evening for comfortable *Reflections* on the *Manner*, in which *I* have ſpent the Day, and for grateful *Acknowledgement* of thy Care and Goodneſs: And in all *I* do may *I* be graciouſly accepted through Jeſus Chriſt our Lord. *Amen.*

On Sunday Morning let what follows between Hooks [*thus*] *be added.*

[Thou haſt been pleaſed, in thy great Goodneſs, O Lord, to ſet apart this firſt Day of the Week to be a *Day of Reſt* from our Labours, and of public Worſhip; aſſiſt me, therefore, to keep it *holy to Thee.* May I attend thy Worſhip with Seriouſneſs, Devotion, and Delight; hear thy Word with Reverence, and improve in Knowledge and Goodneſs by it. May

I nev-

I never *dare* to profane *thy Holy Day* by Working, Sports, or Idleneſs, but give myſelf to *Meditation* on thy glorious Works, on the Reſurrection of thy Son from the Dead, and on all the Privileges, and Hopes, we thereby enjoy. May *I* read *thy holy Word*, and endeavour to do good to *others* by my Diſcourſe and Example, and labour to grow *wiſer* and *better* by all my religious Advantages. In order to *that*, may thy *Grace* be ſufficient for me, and may *my* defective Services be accepted through thy Son Jeſus Chriſt, our Lord!

O Thou, that heareſt Prayer, hear theſe *my* imperfect Petitions, humbly repreſented in thy *Son's* Name; by whoſe Goſpel *I* have been inſtructed, injoined, and encouraged thus to addreſs Thee, in Behalf of *Myſelf*, and all *my* Fellow-Creatures.

OUR Father, which art in Heaven;—Hallowed be thy Name;—Thy Kingdom come;—Thy Will be done in Earth, as it is in Heaven;—Give *us* this Day our daily Bread;—And forgive *us* our Treſpaſſes, as *we* forgive *them* that treſpaſs againſt *us*;—And lead *us* not into Temptation; but deliver *us* from Evil;—For thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

May the Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communication of the Holy Ghoſt, be with *me* (and with *all* whom it is *my Duty* to remember in *my* Prayers) this Day [*or this Night*] and evermore. *Amen.*

At the Concluſion of our Devotions it will be very proper, *and* beneficial *to add theſe important Words of the Apoſtle, as they contain a* Summary *of all the ineſtimable* Bleſſings, *which have been implored, and of all, which conſtitute the Happineſs of a Chriſtian.*

An EVENING PRAYER.

Adoration. | ALmighty God, the Author, and Support of all Nature. The Day is thine; The Night alſo is thine; The Darkneſs and Light are both *alike to Thee.*

Thankſgiving. | *I* approach thy Throne of Grace this Evening in the Name of Jeſus Chriſt, the great Mediator, to return Thee unfeigned *Thanks* for thy Care and Goodneſs, vouchſafed to *me* through this Day, and that *I* am brought to the Concluſion of it in Comfort. *I* praiſe Thee for the Health and Eaſe *I* have enjoyed, that *my* Wants have been ſupplied, and that *no Evil* hath befallen *me*.

Confeſſion, and Petition for Pardon. | On a ſerious Review of this Day and *my* paſt Life, *I* ſee abundant Reaſon for daily Humiliation before Thee the holy Lord God, for *my* many Tranſgreſſions of thy righteous Commandments. *I* am ſorry, and aſhamed that I have made ſuch *ungrateful* Returns for thy daily Goodneſs. But Thou art gracious and merciful, and haſt ſent thine only Son into the World to make an Atonement for our Sins, to ſave us from Deſtruction, and to bring us into thy Favour. *I* deſire to believe and truſt in this all-ſufficient *Saviour*, to give *myſelf* to Him, as the Lord, who bought *me*, and through *Him*, to obtain the *Pardon* of all *my* Sins.

For Aſſiſtance. | May *I* be enabled for the future to behave as his Servant, "doing the Will of God "from the Heart." May *I* labour and ſtrive to *grow* in Knowledge, and to be holy in all Manner of Converſation. May thy *Grace* be ſufficient for *me*, to aſſiſt *me* in every Trial and Affliction, and to prepare *me* for Death and Eternity.

For others. | Hear *my* Interceſſion for all Men, that thy Salvation may be known to *all* Nations, that *our* King and Country may be the Care of thy kind Providence; that Magiſtrates, Chriſtian Miniſters, Parents and Maſters may unite their Endeavours to promote Piety, Righteouſneſs, and Peace; and do thou, O Lord, proſper all ſuch Attempts. Do Good to all *my* Relations and Friends, and afford ſeaſonable *Relief* to all the afflicted in Mind, Body, or Eſtate.

For Protection and Reſt. | Encouraged by thy Goodneſs, and *my* Experience of thy fatherly Care *this* Day, and *all my* Days, *I* commit *myſelf* to thy Almighty Protection through the Night. May *I* reſt ſafely, and be quiet from Fear of Evil. May *my Thoughts* be ſerious and devout, when *I lie down*; and, when *I awake*, may *I* ſtill be with

with Thee.--O thou keeper of Iſrael, who neither ſlumbereſt, nor ſleepeſt, be thou always *my* Guardian; And, when *I* lie down in the Grave, be *Thou* the Strength of *my* Heart, and *my* Portion for ever, through our Lord Jeſus Chriſt. *Amen.*

On Sunday Evening let what follows between the Hooks [*thus*] *be added.*

[I *thank* Thee, O Lord, that I have enjoyed the Advantages of *another* Sabbath; May I be deeply ſenſible how important and valuable they are. *Forgive* me, merciful God, my many Failings and Imperfections, and that I have not better improved my Privileges, as a Chriſtian, and as a Proteſtant. Be pleaſed to impreſs on my Heart what I have been hearing and reading this Day. May I carry the ſerious Remembrance of it through the *whole* Week, and ſhew, by a good and exemplary Behaviour, what happy *Effects* the religious Services of the Day have had upon me. May I be a Doer of the Word, that I may be bleſſed, and all my Attempts to ſerve and glorify thee be accepted through Jeſus Chriſt.]

Our Father, &c.—May the Grace of our Lord Jeſus Chriſt, &c. See Page 5.

A MORNING PRAYER.

☞ This is deſigned principally for a Perſon in private; but may be uſed *occaſionally* by a Family.

Thankſgiving. ALmighty and moſt merciful God, with *my* whole Heart *I thank* Thee for *my* Preſervation during the paſt Night, and for adding *another* Day to *my* Life, while ſo many are cut off unprepared, and unwarned.

Confession and Petition for Pardon. It is of thy Mercies, O Lord, that *I* also am not consumed: For *mine* Iniquities have been *innumerable*; and shouldst Thou enter into Judgment with *me*, Thou wouldst be righteous, and *I* must be condemned, and miserable. But do Thou, O Lord, be merciful to *me* a Sinner, through thy Son Jesus Christ, the great Propitiation; "and let not *my* Sins "withhold good Things from *me**."

Self-dedication to God. To Thee, O Lord, and to thy Service, *I* here dedicate *myself* both Soul and Body, to promote thy Glory, and *my* own Salvation. *I* resolve, and will, by thy Grace, so endeavour to improve the Time, which Thou shalt be pleased to grant *me*, that *I* may, *every Day*, increase in Holiness, and persevere in it to the End of *my* Life.

Petition for Assistance. Strengthen *me*, *I* beseech Thee, by thy Holy Spirit, without which, *I* am *unable* to fulfil these sincere Purposes. And secure *me* by thy Grace against the Snares and Temptations, to which *I* am daily exposed.

Petition in Behalf of others. Send thy glorious Gospel to the whole human Race, and give them the Love and Fear of Thee: Bless *my* Relations and Friends; Bless likewise those, who remember *me* in their Prayers; and those, who have desired *my* Prayers for *Them*.—Pardon *my* Enemies, and turn their Hearts; and grant to *all* whatsoever is needful or profitable, either for the Welfare of their Bodies, or the Salvation of their Souls.

Petition for God's Blessing. Enable *me*, Lord of all Power and Goodness, faithfully to perform the several Duties belonging to *my* Station in this Life.—Prosper thou the Work of *my* Hands, and bless *my* honest Endeavours. Guard *my* Health, and Safety; and whatever *I* do, may *I* do it heartily, as to the *Lord*; that *I* may be an useful Member of Society, and a faithful Servant of Christ.—May *I* live all the Day long in thy Fear, under a Sense of thy Pre-

* Jer. v. 25.

sence,

ſence, in an humble Truſt in thy fatherly Protection, and in a lively Hope of everlaſting Glory, through Jeſus Chriſt our Lord. *Amen.*

On Sunday Morning, let what follows between the Hooks [*thus*] *be added.*

[*I thank* Thee, O Lord, for ſetting apart *a Day* for the noble Employment of joining with *my* Fellow-Chriſtians in the public Worſhip and Service of our Great Creator, and Redeemer.—Teach *me* to remember this thy Command; and to ſhew *my* Obedience in devoutly attending on thy Worſhip, and fervently joining in the ſeveral Parts of it. Let *thy Word*, delivered and explained by the Mouth of thy Miniſters, find a ready Admiſſion into *my* Heart, and not be loſt through Careleſſneſs, or rendered fruitleſs by the vain Purſuits of the World. This I humbly *beg* for the Sake of Jeſus Chriſt our Lord. *Amen.*]

Our Father, &c.——May the Grace of our Lord, &c. See Page 5.

An EVENING PRAYER.

Thankſgiving. MOST gracious God, *I* humbly *thank* Thee for having ſafely brought *me* to the Concluſion of this Day; and for all thy *paſt*, as well as *preſent* Mercies; but above all, for Jeſus Chriſt thy Son, for his glorious Goſpel, and the Hope of a far better Life in thy eternal Kingdom.

Confeſſion. *I* acknowledge, O Lord, that *I* am a *ſinful* Creature; that *I* have made *very ungrateful* Returns to thine infinite Goodneſs, and often tranſgreſſed thy Commandments: For which, and for whatever Sins *I* have this Day committed in Thought, Word, or Deed, *I* deſire to be ſincerely penitent*.

* Here a ſhort Pauſe may be made for Recollection, and *ſecret* Confeſſion of the Sins and Failings of the Day:—But a *more particular* Confeſſion may be made *in private*, either before or after Prayer, as we have Time for a *fuller* Self-Examination.

Petition for Pardon. Father of everlasting Compassion, pardon, for thy Son Jesus Christ's Sake, all *my* Sins both of *Omission*, and *Commission*. "*I* have destroyed *myself*, but in *Him* is *my* Help*." *I* rely on *Him*, as *my* Saviour; *I* submit to *Him*, as *my* Lord; and *I* desire to comply with the reasonable and gracious Terms proposed in his Gospel.

Petition for Assistance. Grant *me*, O Lord, *the Assistance* of thy Grace to supply the Weakness of *my* Endeavours;—to reform *my* depraved Will;—to govern all *my* Affections;—and to live according to thy *holy Word*.

Petition in Behalf of others. Be merciful and gracious to the *whole* Race of Mankind; particularly those to whom *I* am more immediately related; as likewise to this Family. *I* beg *thy Blessing* on all those who pray for *me*, or desire *my* Prayers for *them*; and particularly on the afflicted. Reconcile them, O Lord, to their Sufferings, and all of us to *Thyself*; and give *them*, and *me*, whatsoever thine infinite Wisdom knows to be necessary, both for our spiritual and temporal Welfare.

For Rest and Protection. *I* commit *myself* unto Thee, O God, this Night, beseeching Thee to give *me* Rest, and to keep *me* in Safety: Or, if *my* Soul should be required of *me* before the Morning Light, receive *me* to thy Mercy, through the Merits and Mediation of Jesus Christ, in whom Thou art always well pleased. *Amen*.

On Sunday Evening, let what follows between the Hooks [*thus*] *be added to this Prayer.*

[*I lament* it, O Lord, as *my* Unhappiness, as well as *my* Fault, that *I* love Thee *no better*; and *I* am *grieved* to think of *my* Coldness and Inattention, which has too often appeared during *my* Attendance on the solemn Service of *this thy Day*. Accept of such imperfect Offerings as *I* have made. Grant that *I* may *meditate* in thy Law with Profit and Delight; and that the good Seed sown may take deep Root in *my* Heart, and bring forth abundant Fruits; that so *my* Conversation may be

* Hosea xiii. 9.

ſuch as becometh the Follower of *my* bleſſed Inſtructor and Maſter, Jeſus Chriſt. *Amen.*

Our Father, &c.—May the Grace, &c. See p. 5.

Theſe Prayers are *regularly divided*; as ſuch Diviſions may be of very great Uſe, by preſerving Order, and preventing Confuſion in our Addreſſes to God; particularly in reminding us of what we *want*, and of what we *ought to aſk*. It is therefore hoped, that the ſeveral *Diviſions*, (or Heads) will be carefully obſerved, and imprinted in our Memories; with a View to which, *theſe Diviſions* are inſerted in the Margin on the Sides of theſe Prayers. By the Bleſſing of God on the *Uſe of theſe Means*, we may be enabled *in Time* to purſue the *ſame* Order and Method both Morning and Evening, in *our own* Words and Expreſſions; namely, in Thankſgivings and Petitions formed out of our *Hearts*. A Circumſtance greatly to be *deſired*, as it will form the Mind to an Habit of *regular* Prayer; but *this* can only be attained by a diligent Exerciſe of our Talents, which will be improved by devout and conſtant Practice.

The Uſe too of *theſe Diviſions* may be extended ſtill farther; as by this Method, ſuch as are *young*, may happily become acquainted with the *Deſign* and *Meaning* of what they repeat; ſo as *more early* in Life to acquire the ineſtimable Habit of *praying with the Underſtanding*, and performing to their Creator, in their *Youth*, a reaſonable Service.

A ſhort Prayer on going a Journey, *to be united with any of the Morning Prayers.*

I *Commit* myſelf, O Lord, to thy Protection, as I am now going *a Journey*, and humbly *pray*, that I may be kept from *every* Evil, to which I may be expoſed; eſpecially from the Evil of *Sin*;—that I may preſerve a Senſe of God and Religion on my Mind in *all* Places and Companies;—and take every Opportunity of performing religious Duties; particularly on thy *holy Day*;—and that I may return to my Habitation and Friends in Safety and Comfort, and find no Evil hath come nigh *them*, or *my Dwelling*.

A Thankſgiving for a ſafe Return from a Journey, *to be united with any of the Evening Prayers.*

I *thank* Thee, thou Almighty Guardian, for thy providential Care over me in my late *Journey*; that my Life and Limbs have been preſerved; and that I am returned *in Safety*. I bleſs Thee, that I ſee the Faces of my Relations and Friends again; and that *no Evil* hath come nigh *them*, or my *Dwelling*, during my Abſence. I deſire to retain *a Senſe* of this thy Goodneſs on my Heart; and to ſhew forth thy *Praiſe* in my Life and Converſation.

N. B. In caſe of Accidents *a ſuitable Alteration muſt be made.*

An INTRODUCTORY PRAYER,

Which may be uſed before public *Worſhip in Church, or before* private *Worſhip at Home.*

GIVE me, O Lord, a deep Reverence of thy Preſence; and grant me the important Aid of thy *Holy Spirit* to help my Infirmities; that, in *every* Attendance on thy Worſhip, I may aim at thy Glory, and obtain thy Bleſſing, through Jeſus Chriſt our Lord. *Amen.*

A CONCLUDING PRAYER,

Which may be uſed after public *or private Worſhip.*

PARDON, O Lord, the Coldneſs of my Devotion, and the Wanderings of my Thoughts; graciouſly accept my *imperfect* Service; and enable me to grow *wiſer* and *better* by every Attendance on thy Worſhip, through Jeſus Chriſt our Lord. *Amen.*

A PRAYER to be uſed *by a ſick Perſon* Morning and Evening.

Adoration. | O Lord God Almighty, I am *fearfully* and *wonderfully* made, and all my Powers of *Body* and *Mind* were produced, and are ſupported by *Thee.* "Thou "killeſt, and makeſt alive: thou woundeſt, and makeſt whole.

Confeſſ.

Confession and Petition for Pardon. I humbly own, and reverence thy Hand in my *present* Affliction. I acknowledge that thou art righteous in *all* that befalls me, for I have *sinned*; and thou chasteneſt me leſs than *mine Iniquities* deſerve. In Puniſhment thou ſheweſt Mercy; continueſt to me many Comforts, and giveſt me Hope of *that Pardon*, which I ſo much want, and at this Time earneſtly intreat.

Petition for Improvement of Sickneſs. I deſire to ſearch, and try my Ways, and turn unto the Lord by deep Humility, ſincere Repentance, and Faith in the great Redeemer: And may the *Fruit* of *this* and *every* Affliction, be to take away Sin, and make my Heart better.

For the Reſtoration of Health. I beſeech *Thee*, O Lord, who healeſt, to direct me to, and proſper, *Means* for the Removal of my Diſorder, and the Eſtabliſhment of my Health; that I may yet be capable of glorifying Thee in my Station, and Relations, and, by further Services for Thee on Earth, be fitter for Immortality.

For a right Temper of Mind. Support me, gracious God, that "my "Soul may not be caſt down, and diſ-"quieted within me." Aſſiſt me to cheriſh penitent, believing, ſerious Thoughts and Affections. Grant me ſuch *Reſignation to thy Will*, ſuch Patience and Meekneſs towards Men, as my *divine Maſter* requireth, and as *He Himſelf* manifeſted, while he was a Sufferer on Earth. May I learn from what I now *feel*, to *pity* all who are ſick, in Pain, or otherwiſe afflicted, and do all in my Power to aſſiſt, and relieve them.

For Preparation for Death. If by *this* Affliction thou intendeſt to bring me down to the Grave, *prepare* me, by thy Grace, for my *Removal* hence, and an *Entrance* on the unſeen, eternal State: And may all the Sufferings of the *preſent* Life be *the Means* appointed to procure me *a Crown of Glory*; which is weighty, inconceivably valuable, and eternal[a].

[a] See 2 Cor. iv. 17.

For

For the Morning.

[I *bleſs* Thee, O Lord, that thou art giving me *another Day*. Grant me ſuch Meaſures of Eaſe and Comfort, that I may improve it diligently by converſing with *Thee*, and my own Heart, *in Meditation* and *Prayer*, and be capable of enjoying the *Bleſſings*, which thou art pleaſed ſtill to grant me.]

For the Evening.

[I *thank* thee, O Lord, for *any Degree* of Eaſe and Comfort, which I have *this Day* enjoyed. Grant me *this Night* ſuch refreſhing Reſt, that I may be better able to diſcharge the Duties, and bear the Burdens of *another Day*, if thou ſhalt be pleaſed to add *another Day* to my Life. If my Eyes are kept *waking*, may my *Meditations on Thee* be comfortable, and uſeful to me.]

Pity my *Weakneſs*, merciful and heavenly Father, and hear my imperfect *Petitions*, through our Lord Jeſus Chriſt, who was once "a Man of Sorrow," and is ſtill "touched with the "Feeling of our Infirmities:" To whom, "as our merciful "High Prieſt," be Glory for ever and ever. *Amen.*

Our Father, &c.—May the Grace, &c. See Page 5.

A Prayer to be committed to Memory, and uſed by one, who continues long awake in the Night.

GREAT God, the *Darkneſs* hideth not from Thee, but the *Night* ſhineth as the Day: Thou art about my Path, and my Bed, and art acquainted with *all* my Ways and Thoughts*.

When thou keepeſt mine Eyes waking, I deſire to lift them up to *Thee*, the Father of Lights; to *remember* Thee on my Bed, and to *meditate* on Thee in the Night-Watches: I beſeech Thee to make thy Face ſhine on thy Servant, to gild the preſent dark Scene, to compoſe my Mind, and to baniſh every Fear from it: And may "my Thoughts and Reflections on myſelf, "*inſtruct me in the Night Seaſon*," when others are aſleep.

I deſire to *recollect* and *acknowledge* thy conſtant Care and Goodneſs to me by Day and Night. I would now *commun-*

* Pſalm cxxxix. 2, & 3.

with

with my own Heart on my Bed, and *renew* my ſincere Repentance for all my Sins; for which I might juſtly have been baniſhed to eternal Darkneſs and Miſery. I deſire to look unto *Jeſus*, the Sun of Righteouſneſs, who endured the Croſs for *my* Sake, and truſt in *Him*, who is able to ſave to the uttermoſt. I ſolemnly *give up* myſelf to thy Service and Diſpoſal, and deſire humbly to acquieſce in *every* painful and diſagreeable Circumſtance.—I liſt up my Heart in *grateful* Acknowledgments for all thy *Patience* with me, and *Goodneſs* to me.

Support me under every Burthen and Infirmity: When I walk in Darkneſs, be *thou* a Light about me: Graciouſly animate, and comfort me by the Views of that *better* World, where there is no Night, or Darkneſs; but "*the Lord* ſhall be "the everlaſting Light of his Servants, and the Days of their "Mourning ſhall be ended." (Iſai. lx. 20.)—And oh! that I may *learn* from my own Feelings how to *pity* the ſick and the afflicted; thoſe, who have *painful* Days and ſleepleſs Nights; thoſe, whoſe *Age* and *Infirmities* cauſe their Days and Nights to paſs on *heavily*; and thoſe, who are under any Kind of *Diſtreſs*, or *Trial*. And may *all the Sufferings* of the preſent Life work out for *them*, and for *me*, the moſt ſolid, ſubſtantial, and laſting *Happineſs*.—Theſe Bleſſings I humbly aſk in the Name of our Lord Jeſus Chriſt, to whom be Glory for ever and ever. *Amen.*

Our Father, &c.—May the Grace, &c. See Page 5.

Concerning EJACULATIONS.

We ſhould accuſtom ourſelves to ejaculatory Prayers. "For "which Purpoſe," ſays Mr. *Nelſon*, "neither a *Church*, nor a "*Cloſet* are wanted, as this Sort of Devotion may be exerciſed "at any Time, at any Employment, nay even in Converſation." Pious *Ejaculations*, (or *ſudden* Petitions) are very uſeful, as the *beſt Means* of guarding againſt the *firſt* Aſſaults of Temptations, and of keeping up *conſtant* Communion with God. Every *Sentence* of the Lord's Prayer, may be conſidered, and uſed, as a *diſtinct* Ejaculation; as may every Petition, or Thankſgiving in the Bible, (or in any Prayer) if it ſuits our *particular* Caſe.—

* In NELSON's *Practice of true Devotion*, in Relation to the *End*, as well as the *Means* of Religion [Price 3s.] the *Uſe of Ejaculations* is particularly ſhewn and exemplified. See Page 177 of the Sixteenth Edition.

We

We ſhould endeavour therefore to read the Word of God carefully, and repeatedly; and then we ſhall never want ſuitable *Ejaculations*, never be at a Loſs for Expreſſions to carry on a Correſpondence with Heaven.—In Caſes of *Surprize*, or imminent Danger, where there can be *no Time* for Premeditation, *Nature* directs every Man (even the moſt profligate) to utter *ſudden Ejaculations*, ſuch as "Lord have *Mercy* upon me!"—"Lord *help* me!" and the like.

A MORNING, *and* EVENING PRAYER *for a Child from* 4 *or* 5, *to* 9 *or* 10 *Years old.*

MERCIFUL *God*, and *Father, who art in Heaven*, look down I beſeech Thee on an *helpleſs Child*: Incline my Heart to remember, love and ſerve Thee; and keep me from every *evil* Thought, Word and Deed. Enable me to do to *others*, as I would they ſhould do to *me*. May I grow in *Wiſdom*, as I grow in *Stature*, and be in Favour with *God* and *Man*. Make me dutiful to my Parents, loving to all my Relations, obedient to my Teachers, and always in a Diſpoſition to hear Advice, and receive Inſtruction. Preſerve me this Day (*or this Night*) from every Danger, and *grant* all my humble Petitions for the Sake of Jeſus Chriſt my Saviour, in whom *alone* I can be accepted.

Our Father, &c.—May the Grace, &c. See Page 5.

A Prayer for a Perſon unavoidably *detained from public Worſhip on a Sunday, either Morning or Evening.*

O Lord, the great and holy God, who filleſt Heaven and Earth with thy Preſence, look down, I beſeech Thee, on thine unworthy Servant in my *preſent* Circumſtances.

This is *the Day*, which thou haſt appointed to be kept *holy* by Reſt from our Labours, and by Acts of religious Worſhip. I hope thou knoweſt that "I *love* the Habitation of thy Houſe," and ſhould be *glad* and *thankful* to join with thy Worſhippers there. I durſt not preſume to aſk thy Favour in my preſent *Abſence* from it, did I *willingly* forſake it: But, as by thy Providence I am *neceſſarily* and *unavoidably* detained from it, I intreat thy Favour with my *whole* Heart, and beg thine *Aſſiſtance*

in my *private* Reading, Meditation, and Prayers. May *my Thoughts* be ſerious and devout, and the Deſire of my Soul be to *Thee* through this ſacred Day.

Supply the Want of the *public Means of Grace* by the Teaching of thy Word, and Spirit. Bring to my Remembrance, and impreſs *on my Heart*, what I have formerly *heard*, and *read*, of the great Things of Religion and Salvation, that my *Soul* may be improved, and my Graces, and good Diſpoſitions, may be confirmed, and ſtrengthened.

Command *thy Bleſſing* on *all* thy worſhipping Servants, and on the Labours of thy Miniſters; and let that *Bleſſing* reſt on *me* alſo, who deſire to join with *them* in Spirit *now*; and hope *at Length* to join the general Aſſembly in *Heaven* in aſcribing, without Interruption, Glory, and Honour, and Praiſe, to *Him*, who ſitteth on the Throne of ſupreme Majeſty, and Dominion, and to the *Lamb*, for ever and ever. *Amen.*

Our Father, &c.—May the Grace, &c. See Page 5.

Concerning SELF-EXAMINATION.

I would recommend it to thoſe, who uſe theſe Prayers, that *before* their EVENING DEVOTION, they ſpend a few Minutes *in examining* themſelves by the Prayer, which they uſed *in the Morning*; and ſeriouſly inquire how far their *Temper* and *Conduct* through the Day have been agreeable to the *Petitions offered*, and the *Profeſſion* they have made of Gratitude and Devotedneſs to God in the Morning? how far they have *really* endeavoured to *be*, and *do* that which they *prayed*, that God would *enable* them to *be*, and *do*.—Without ſuch a daily *Endeavour* their *Prayers* are Formality, Inſincerity, and an Abomination to the Lord.

A ſhort Form of SELF-EXAMINATION.

DUTY to GOD.

1. DO I *believe* in the Father, Son, and Holy Ghoſt? and does *ſuch Belief* influence my *Heart* and *Life*?

2. Have I *omitted*, or careleſsly performed, my religious Duties? Or have I forgotten God in the *Intervals* of them?

3. What *Sins* have I this Day *committed* in Thought, Word, o
Deed? Have I endeavoured to keep up a Senſe of God's *Pr*
ſence and *Providence* all the Day long; to approve myſelf in h
Sight, and promote *his Glory* in all my Actions?

DUTY to NEIGHBOURS.

1. Have I in any Reſpect injured *my Neighbour* in Body
Property, or Character?

2. Am I deſirous of his *Welfare*, both ſpiritual and temporal
And, if I have *injured* him, am I deſirous of making him *Repa*
ration, as far as in my Power?

3. Do I ſincerely *forgive* all Injuries received from Him, a
I humbly hope that God through Chriſt will *forgive me*?

DUTY to OURSELVES.

1. Do I ſtrive to *ſubdue* all my irregular Deſires, and ev
Affections?

2. And am I *leading* a ſober, righteous, and godly Life? O
not?

3. Am I more intent on ſecuring my *eternal* Happineſs, th
on any of the Purſuits, or Advantages of *this* World? And a
I *now* in that State, in which I ſhould *chuſe* to be found at th
Approach of Death?

At the Time of SELF-EXAMINATION *more particular*
(though not at that Time *only*) it may be very proper to *medi*
tate on the following Paſſage from Biſhop *Wilſon's* moſt uſef
Treatiſe, intitled, *The Knowledge and Practice of Chriſtian*
made eaſy to the meaneſt Capacities. "Every well-diſpo
"Chriſtian (ſays the good Biſhop, Page 243 of the *Eleve*
"Edition) would *do well to conſider* what a great deal of G
"he may do by ſuch *Hints*, as theſe following, to his Childr
"and his Servants—The great Corruption of human Nature.
"The Miſery of Man, and his Danger through Sin.—T
"utter Impoſſibility of *ſaving* Ourſelves without a Redeem
"—The great Love of God for his poor Creatures, in ſendi
"his Son to *redeem* them:—That all our Hopes of Pardon a
"Happineſs are from God's Mercy through Chriſt our Savio
"—That, as ever we hope for Happineſs, we muſt live acco
"ing to his Doctrine and Example; endeavouring to gr
"every Day better, without aſcribing any Thing to *Ourſelv*
"

" but all to the *Grace of God:* Which Grace is ſufficient to " enable us to overcome all the Difficulties we meet with.— " If we *add to theſe* the *Certainty* of a future Life, and a future " Judgment;—and the Rewards and Puniſhments of another " World, &c." Such *Hints as theſe*, ſeriouſly, and often repeated, will, through the Grace of God, awaken the moſt careleſs and ignorant, and force them to *aſk*, " What muſt I do to " be ſaved?" (Acts xvi. 30.)

Concerning GRACE at MEALS.

Biſhop *Gibſon* * has obſerved, that " there is a *Kind of Family Devotion*, which is attended with no Manner of Difficulty, and the *Neglect* of which admits of no Excuſe; that is, Aſking of God a *Bleſſing* on our Meals *before* we ſit down, and *thanking* him for his Goodneſs and Bounty, when we riſe from them. This is what is commonly called *Grace before, and after Meat.*—A Practice ſo eaſy, and withal ſo uſeful, and ſo natural, that the *Families*, in which it is *not* kept up, ſeem to have *no Concern* to maintain *even a Face* of Religion."—*Many* in this preſent Age, " ſays Biſhop *Wilſon*, " go to their Meals, as Beaſts to their Fodder, without any Thought of God; and others ſay *Grace* after ſo ſlight, and negligent a Manner, as makes it as *ſinful*, as the Omiſſion."—That the *leſt Ignorant* therefore may not want *proper Words* for this Purpoſe, I ſhall add the following ſhort Forms.

GRACE before MEALS.

BLESS, O Lord, theſe thy good Creatures to our Uſe; and *them* fit us for thy Service, through Jeſus Chriſt. *Amen.*

GRACE after MEALS.

ACCEPT our *Thanks*, O Lord, for *theſe*, and all thy *er* Mercies; and may we ſhew our Gratitude by our Lives, rough Jeſus Chriſt. *Amen.*

If *He*, who aſks the Bleſſing of Almighty God, or returns *anks* to Him, in the Name of the *reſt*, ſhould preſume to do in an *irreverent* Manner, the *Grace* ſhould be repeated in our n *Minds* as if *Nothing* had paſſed at Table.

* See *his Sinfulneſs of neglecting, and profaning the Lord's Day* (Price o pence) a very uſeful little Tract for the *well-diſpoſed* to give away.

Short

Short Remarks on devotional Writers, and th Neceſſity of Prayer,

As *ſome*, who may ſee this *little* Collection, may wiſh to h ſupplied with a *larger*, I thought it might be acceptable to me tion, in that View, JENKS's Devotions, (Price 3s. 6d.) we ſuited both for Families, and the States and Exigencies of pa ticular Chriſtians. And particularly MERIVALE's daily Dev tions for the Cloſet*. There are excellent *Materials* in bo theſe Writers; but is it not to be wiſhed, that their *Prayers* h been *more clearly divided*; and the *Diviſions* had been mark in the Margin, *viſible* to thoſe of the meaneſt Capacity?—Biſh GIBSON, in his Prayers for Morning and Evening, has careſu ly guarded againſt this *too general* Defect in Forms of Prayer. T *above-mentioned* Books are not only uſeful at the *ſtated* Seaſons Devotion, but may be *profitably read* at any Intervals of Leiſu in the ſame Manner, as *other* religious Books: Or any *ſi* Petition, which particularly *ſuits* us, may be *meditated on*, a preſented by way of *Ejaculation*. I would not, however, the Mention of *theſe*, be ſuppoſed to dictate to any, whoſe Ed cation may enable them to make a proper Choice, nor wiſh exclude *any other* Book, which may be equally pious and edifyi

It cannot be *ſuppoſed*, that Perſons, who uſe *theſe*, (or any o Forms of Prayer) are under a Neceſſity of *confining* themſelves *every Expreſſion, and Sentiment* in them. Any WORDS or SE TENCES may be *added, omitted*, or *changed*, (as they ſee Occaſi to *ſuit* their preſent State, their own Judgment of Things, the Circumſtances of themſelves, or Families: For it can ne be *expected*, that the *ſame Method*, or *Form* of Prayer, ſhould ſ *all* Perſons; or even the *ſame* Perſon at *all* Times. It is i poſſible that a *ſerious Chriſtian* can preſent to God *in ſecret Pr* all his Wants, all his Sorrows, all his deareſt and moſt import Concerns, in a few *general* Sentences precompoſed by *another*.

Prayer may be conſidered as the *Root*, from which all religi and moral Duties derive their *Nouriſhment*: and thoſe, who

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* Merivale's Daily Devotions are very elegant, and ſtriking; pr for Wilkie in Pater-Noſter-Row. Price 2s.

t pray, can have *no Religion**. It does not invalidate this Aſſertion to ſay, that then *great Numbers* have no Religion. So much more the Pity. They may have ſome Virtue, be oral and uſeful Members of Society; but what *Idea* can be ormed of *Religion without Prayer?* To *forget* God is the Cha- acter of the *worſt* Men in Scripture. "It is impoſſible," ſays he judicious Mr. Orton, "that a Man ſhould be *good*, who neglects ſecret Prayer; and *next* to impoſſible, that He ſhould ever *become* ſo. The *Neglect of Prayer* ſhews, that he has no right Notions of GOD, no Senſe of his *Preſence*, no hearty Deſires of his *Mercy*, no ſolid Hope of his *Favour* †." t is much to be wiſhed therefore, that thoſe, who have hitherto *glected* daily to remember God in Prayer, would firmly reſolve *longer* to neglect ſo important a Duty. And the only *ſure* ay to keep up Devotion, both in ſecret, and in a Family, is *fix* for that End the moſt convenient Hours both Morning nd Evening, and *reſolutely* to obſerve them. "When the Times of Prayer are thus ſettled," ſays Biſhop Gibſon, in s *Exhortation to Family Prayer*, "it will be accounted *a part* of the Buſineſs of the Day; and as the *Neglect* of it occaſions an habitual *Forgetfulneſs* of God, and the Things of another Life, ſo the *daily Practice of it* (if it is not ſuffered to dwindle into a mere lifeleſs *Form*) keeps up in Families a Face and Spirit of Religion, and is the *beſt Means* that Fathers and Mothers, Maſters and Miſtreſſes can uſe, to *preſerve* in themſelves, their Children and Servants, ſuch a religious and heavenly Frame of Mind, as becomes a Society of Chriſtians." "The *daily* Exerciſe of Devotion," ſays the ſame Biſhop, in his little

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* Archbiſhop Sharp *confirms* this Aſſertion; "It is impoſſible," ſays he, for any Man to be *good*, who lives without *conſtant Prayer*.——Whoever a good *at the preſent*, yet if he *diſuſe* himſelf in this point, he will not *long continue* good. Whoever makes a Conſcience of praying *frequently* and *heartily*, and *continues* ſo to do, though he cannot *at preſent* be ſaid to be a *good* Man, yet it is impoſſible for Him *long* to continue bad: He will certainly *at laſt* get the Victory over his Luſts, and evil Habits."

Archbiſhop Sharp's *Perſuaſive to Prayer*, Vol. I. of his Works in 12mo.

† See Orton's excellent Diſcourſes on Secret and Family Worſhip, and the rious Obſervation of the Lord's Day; (Page 37 of the *ſecond* Edition, y publiſhed, Price 3s.) a Book which *well* deſerves the *frequent* and ative Peruſal of *every* ſerious Chriſtian.

Treatiſe

Treatiſe on *the Sinfulneſs of profaning the Lord's Day*, " keep
" *the Soul* in an *habitual Preparation* to move towards Heaven
" and by *this Exerciſe*, *the Thoughts* are more eaſily diſentangle
" from our *worldly* Cares, and Diverſions, and more readil
" framed to attend the Work at the *proper Seaſons of Devotio*
" whether in public or in private.

PRAYERS

By Biſhop WILSON, Biſhop GIBSON, and Dr. WATTS.

☞ *The ſmall Addition made to any of theſe Prayers by Dr.* Ston houſe *are put between Hooks*, [*thus*] *and marked with an* S.

IN THE MORNING.

[By the late Biſhop of *Sodor* and *Mann*, Dr. WILSON.]

As for me, and my Houſe, *ſaid the brave Joſhua*, we will ſerv the Lord. (*Joſhua* xxxiv. 15.)—*This ought to be the ſincer* Reſolution *and conſtant* Practice *of every Chriſtian Maſter of Family.*—*Without* Family Prayer *none can reaſonably expect to have dutiful Children, or faithful Servants; nor juſtly hope to have God's Bleſſing in this World, or in the World to come.*

MORNING PRAYER for a Family

Let one of the Family read ſlowly *what follows, the reſt ſeriouſly attending.*

As the Lord hath brought us ſafely to the Beginning of this Day, let us give him Thanks for this, *and for* all *his Mercies: Let us* pray, *that we may live in the* Fear of Him, *and continue in Love and Charity with all Mankind; that his Holy Spirit may direct and rule our Hearts, teaching us what to* do, *and what to* avoid; *that the Grace of God may be ever with us to ſupport us in all our* Dangers, *and carry us through all Temptations; that He may bleſs*

bleſs all our honeſt Endeavours, and make us content with what his Providence ſhall order for us;—and that we may continue his faithful Servants this *Day, and* all *the Days of our Life: For all which Bleſſings let us now devoutly pray.*

Thankſgiving. | MOST gracious and merciful God, by whom the World is governed, and preſerved, we give Thee *humble Thanks* for thy fatherly Care over us, in preſerving us from the Dangers of the Night paſt, and in bringing us ſafe to ſee another Day.

We gratefully acknowledge our Obligations to Thee for all the *Neceſſaries*, *Conveniencies*, and *Comforts* of our Life;—for all the *Means* of our Well-being *here*, and of our everlaſting Happineſs *hereafter*.

We give Thee *Thanks* for the Light of thy Goſpel, and the Help of thy Grace, and for the *Promiſe* Thou haſt made us of Pardon and Forgiveneſs through thy Son Jeſus Chriſt, on our ſincere Repentance, and Amendment.

S.

Confeſſion. | [We acknowledge, with humble and contrite Hearts, that we have not been duly grateful for theſe thy *Mercies*, but have in innumerable Inſtances neglected our Duty, and done Evil in the Sight of the holy and heart-ſearching God.]

Petition. | *Pardon*, we beſeech Thee, O Lord, all our Sins, through the Riches of thy Grace in giving thy Son to be a Sacrifice for our Sins, to riſe again for our Juſtification, and to raiſe us to a *new* and *divine* Life.

Give us *Grace*, that we may for the future walk in thy Sight;—make a Conſcience of all our Ways;—and, fearing to offend Thee, may never fall into the Sins, of which we have repented.

Enable us to reſiſt and overcome the Temptations of the World, the Fleſh, and the Devil;—to follow the Motions of thy good Spirit;—to be ſerious and holy in our Lives;—true and juſt in our Dealings;—watchful over our Thoughts, Words, and Actions;—diligent in our Buſineſs, and temperate in all things.

Give

Give us *Grace* honeſtly to improve all the Talents which Thou haſt committed to our Truſt;—and may no *worldly Buſineſs*, no *worldly pleaſures*, divert us from the Concerns of the *Life to come!*

May *thy Bleſſing* be on our Perſons, Labours, Subſtance, and on all, that belongs to us!—And may we never undertake any Work, which we dare not beg *Thee* to proſper.

May thy *Grace* defend us in all Aſſaults of our Enemies.—And grant, that *this* Day we fall into no Sin, neither run into any Kind of Danger; but that all our Doings may be ordered by thy Governance, to do always *what* is righteous in thy Sight.

Give us, gracious God, what is needful for us, and Grace not to abuſe thy Favours:—Give us, we beſeech Thee, contented Minds;—and make us ever mindful of the Wants, and Sorrows of others.

Give us, in *this* World, the Knowledge of thy Truth, and in the World *to come* Life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

On Sunday Morning let what follows between the Hooks [*thus*] *be added.*

S.

[Father of Mercies, and God of all Comfort, as we are favoured, through thy Goodneſs, with *another* Sabbath, a Day of holy Reſt and Worſhip, may it be *ſanctified* with the greater Care and Serioufneſs by us, as Chriſtian Families. May we *love* thy Houſe, engage in thy public Service with all Attention and Pleaſure, worſhip Thee in Spirit and in Truth, "and receive with Meekneſs thy Word, which is able to ſave our Souls." May the *whole* Day be ſo ſpent, that it may contribute to our increaſing Knowledge, Piety, and Comfort, and greater Fitneſs for future Glory, through Jeſus Chriſt.]

O Thou, &c.—Our Father, &c.—May the Grace of the Lord, &c. See Page 5.

IN THE EVENING.

[By the ſame BISHOP.]

Let one of the Family read ſlowly *what follows, the reſt ſeriouſly attending.*

As by the Favour of God, we are come to the Evening of this Day, *and we are ſo much nearer our End; let us ſeriouſly conſider this, and pray to God to prepare us for the Hour of Death. —Let us with penitent Hearts beſeech him to pardon our Offences, and to deliver us from the Evils, which we have juſtly deſerved:—Let us reſolve to amend whatever we have done amiſs, and pray to God, that his Grace may keep us from returning to thoſe Sins, of which we have repented: We ſhall then be ſafe under* his *protection, who alone can defend us from the Dangers of the Night: For all which* Bleſſings *let us now devoutly pray.*

EVENING PRAYER for a Family.

Thankſgiving. | O Lord and heavenly Father, we *acknowledge* thy great Goodneſs to us, in ſparing us when we deſerve Puniſhment;—in giving us the Neceſſaries of *this* Life, and in ſetting before us the Happineſs of a *better.*

S.

Confeſſion. | [We are *truly ſorry* for the Errors and Sins of this Day, and our paſt Lives. We are *grieved*, that we have ſo often forgotten thy Preſence, Authority, and Goodneſs; and have not been more ſolicitous to obtain thy Approbation, and live to thy Glory.]

Petitions. | *Merciful God*, pardon our Offences, correct and amend what is amiſs in us, that as we grow in Years, we may grow in Grace, and the nearer we *come* to our latter End, the better we may be *prepared* for it.

In the Midſt of *Life* we are in *Death.* Lord, grant that *this Thought*, and a due Senſe of our Frailty, may make us careful how we live, that we may eſcape the bitter Pains of eternal Miſery.

Take from us all Ignorance, Hardneſs of Heart, and too much Carefulneſs for the Things of this Life.

Make us an Houſhold fearing Thee, O God, ſubmitting ourſelves to thy good Pleaſure, and putting our *whole* Trust in thy Mercy.

Give us a true Knowledge of *Ourſelves*;—of the Corruption of our Nature; and the Neceſſity of thy gracious Help to ſave us from Ruin.

And may the Spirit of Chriſt ever live, and rule in us, poſſeſſing our Souls with a ſincere Love of *Thee*, O God, with an earneſt Deſire to pleaſe Thee, and with a Dread of offending Thee! Sanctify us wholly, we beſeech Thee, that our Spirits, Souls, and Bodies, may be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt.

Continue to *us*, and to *all* Chriſtian Churches, the Means of Grace and Salvation; and may the *ſaving* Truths of the Goſpel be publiſhed and received in all the World.

Forgive all, who have injured us; and forgive our many Offences againſt our Neighbour.

May God, whoſe Kingdom ruleth over all, *bleſs* our gracious *King*, and ſuch as are put in Authority under him, that *they* may *govern* with Truth, and Juſtice, and that *we*, whoſe Duty it is to *honour* and *obey*, may do it for Conſcience Sake.

Defend us from all Adverſities, which may happen to *our Bodies*, and from all evil Thoughts, which may aſſault and hurt *our Souls*;—and prepare us to receive with an humble Reſignation whatever thy Providence ſhall think beſt for us.

Finally, we beſeech Thee, to defend us from all Perils and Dangers of this Night; and give us *Grace*, that we may *begin* and *end* our Lives in thy Faith and Fear, and to thy Glory, through Jeſus Chriſt our Lord. *Amen.*

On Sunday Evening let what follows between the Hooks [*be added.*

S.

[Accept, thou God of all Grace, our thankful Acknowledgments for the Privileges of thy Day, and Mercifully forgive *the Iniquities of our Holy Things*: (Exod. xxviii. 38.) Write thy Commandments on our Hearts

And may we ſhew by our holy, unblameable, uſeful Lives, that we have not attended thy Worſhip *this Day in vain*. May we behave through the *following Week*, and all future Life, worthy the great Advantages, with which thou art indulging us, and be growing more *prepared* for the Services and Enjoyments of thy heavenly Temple, through our Lord Jeſus Chriſt. *Amen.*

Our Father, &c.—May the Grace, &c.—See Page 5.

IN THE MORNING.

[By the late Biſhop of *Sodor* and *Mann*, Dr. WILSON. See his Treatiſe intitled, The Knowledge and Practice of Chriſtianity made eaſy to the meaneſt Capacities.]

Conſider, that many *are the evil Conſequences of going* without committing ourſelves to God *into a World full of Temptations and Dangers, which we can neither foreſee nor eſcape:—Whoever* daily *conſiders this, and the* Miſchiefs *which may follow, will never fail to* pray to God *for his* Guidance, Protection, *and* Bleſſing *every Morning.*

A MORNING PRAYER for a Perſon in private.

Thankſgiving. BLESSED be the Lord for his *Mercies* renewed unto me every Morning; for the *Preſervation and Refreſhment* of the Night paſt, and all the Favours I *daily* receive from Thee, my Heavenly Father, and conſtant Benefactor.

Petitions. Gracious God, continue to me *theſe*, and *all other* thy Bleſſings, ſo long, and in ſuch Meaſure, as ſhall be moſt for thy Glory, and my Salvation.

Poſſeſs my Soul, I beſeech Thee, with ſuch a Senſe of thy Goodneſs to *me*; eſpecially in the Gift of thy Son Jeſus Chriſt, and of my Dependence on *Thee*; that it may be my Delight, as it is my Intereſt and Duty, to ſerve and obey Thee.

But that I may ſerve Thee with a quiet Mind, *forgive* me all my Sins, I beſeech Thee, for thy Son's Sake, and withhold the Judgments, of which my Conſcience is *afraid*.

S.

[For I *acknowledge* my Sins before Thee with Shame and Sorrow; ſenſible that they are innumerable, and aggravated by all the Favours and Privileges I have enjoyed.—Oh! pardon and deliver me from the dreadful *Conſequences* of them.]

Keep it ever in the Heart of thy Servant, that it is an evil Thing and bitter, to *forſake, and offend the Lord*. And above all Things, *keep me from wilful and deliberate Sins*, that I may never *grieve thy holy Spirit*, nor provoke Thee to leave me to *Myſelf*.

Let thy reſtraining Grace preſerve me *this Day* from the Temptations of the *World, the Fleſh, and the Devil*;—that I may fall into no Sin, nor run into any Kind of Danger;—but that all my Doings may be ordered by Thee, that I may do always *what* is righteous in thy Sight!—and that I may live, and act, as having *Thee*, O God, the conſtant Witneſs of all my *Thoughts, Deſigns, Words, and Actions*.

May I never render myſelf, by new Sins, unworthy of thy Guidance and Protection!—Suffer me not to go aſtray; but bring me back by ſuch Ways, as to *Thee* ſhall ſeem beſt.

May I love *Thee* with all my Heart; and all *Mankind* as my Brethren!—And may I ever have this ſure *Proof* of Love abiding in me, that I ſtudy to pleaſe Thee, and to keep thy Commandments!—Particularly that I forgive, love and do Good to my Neighbours, as becomes a Follower of Jeſus Chriſt!

Aſſiſt me, by thy Grace, faithfully and diligently to perform all the Duties of my Calling; to be honeſt in all my Concerns with others; and *thankfully* to receive, and *patiently* to bear, whatever thy Providence ſhall order for me.

Preſerve me from an *idle* and *uſeleſs* Life; ever remembering, *that the Night of Death cometh when no Man can work*—And that *now* is the Time, in which to provide for Eternity. And grant, O Lord, that no worldly Pleaſ

no worldly Buſineſs, may ever make me *loſe the Sight of Death, and the future eternal World.* May thy Spirit lead me by the Thoughts of Death to be truly and ſincerely good:—to mortify all *Pride* and *Vanity*,—*Covetouſneſs*, *Hatred*, *Envy*, and *Malice*;—to be *ſerious*, *ſober*, and *watchful* while I continue in this State *of Trial!* And thus may I be prepared for the Joys, and Glories of thine heavenly Kingdom, through thy Son Jeſus Chriſt. *Amen.*

On Sunday Morning ſubjoin the following Collect for the 13th Sunday after Trinity, to which there is a ſuitable Addition of a few Words.

[Almighty and merciful God, of whoſe only Gift it cometh, that thy *faithful* People do unto thee true and laudable Service, grant, I beſeech thee, that I may *ſo faithfully* ſerve thee in *this* Life, ſo ſpend *this holy* Day in the Exerciſes of Piety and Devotion, *hear* thy Word with ſo much *Attention*, and *pray* with ſo much *Fervour*, that I fail not *finally* to attain the Bleſſings thou haſt promiſed to *thoſe*, who love, and ſerve Thee, through the Merits of Jeſus Chriſt our Lord. *Amen.*

Our Father, &c.—May the Grace, &c.—See Page 5.

IN THE EVENING.

[By the ſame BISHOP.]

Every thoughtful *Chriſtian will take Care to make his Peace with God, before he goes to ſleep; and put himſelf under God's Protection* every Evening, *that he may be ſafe from Fear of Evil.*

An EVENING PRAYER, for a Perſon in private.

Thankſgiving. MOST gracious and merciful God, I give Thee *Thanks*, that it hath pleaſed Thee to add *another Day* to the Years of my Life; and that none of thy Judgments, to which for my Sins I am juſtly liable, have fallen upon me.

Accept, O Lord, of my unfeigned *Thanks*, for this thy conſtant Care over me:—for delivering me from the Dan-

gers of an evil World, and for the *many* and *undeserved* Blessings bestowed on me, Day after Day.

8.

Confession. | I *confess* before Thee with unfeigned Humiliation my shameful Ingratitude for these Blessings, and acknowledge the many Sins, which I have committed, by which I have offended thy Majesty, and wronged my own Soul. Adored be thy *Patience and Goodness*, that they have not prevented Thee from bringing me safe to the *Evening of this Day*.

Petitions. | O God, infinite in Mercy, *pardon* my Sins of the *Day past*, whether in Thought, Word, or Deed, which I have committed through my own Negligence, Weakness, and Frailty; and grant that they may never rise up in Judgment against me.

Give me *true* Repentance towards *Thee*, and a *lively Faith* in our Lord Jesus Christ, that I may have a cheerful Confidence in the Continuance of thy Favour.

Make me truly sensible of the Weakness and Corruption of my Nature; and the *Need* I have of thy gracious Help, that I may pray for it continually, and improve it faithfully.

May I ever make a *right* Use of the Time, which thy Goodness shall yet vouchsafe me, and never dare to abuse thy Patience and Long-Suffering.

Make me ever sensible of my *latter End*, that Death may not overtake me *unprepared*;—And in the Hour of Death, and in the Day of Judgment, good Lord, *deliver* me.

For Rest and Protection. | O God, all powerful, take me *this Night* under thy Protection: Preserve me from the Dangers of it: Let my fatigued Nature be refreshed with easy and quiet Sleep: and by thy Grace and Providence, bring me *at last* through all the Trials and Temptations of this World to a blessed End; that I may *die* in Peace, *rest* in Hope, and *rise* in Glory, through Jesus Christ. *Amen*.

On Sunday Evening add the following Collect; *Part of which is taken from* that *for the second Sunday in Advent.*

[Lo

[Lord, I beſeech Thee, mercifully to receive *theſe* Prayers, and *thoſe* alſo, which I have *this Day* offered to thee in the *public* Congregation, and have Compaſſion on *my* Infirmities, that *my* Blindneſs and Unworthineſs may not deprive *me* of the *Advantage* of them: And grant, I beſeech Thee, that I may in ſuch wiſe mark, learn, and *inwardly* digeſt what I have this Day *heard*, that by Patience and Comfort of thy holy Word, I may embrace, and ever hold faſt the bleſſed *Hope* of everlaſting Life, which thou haſt given us in thy Son, our Saviour Jeſus Chriſt. *Amen*.

Our Father, &c.—May the Grace, &c.—See page 5.

A MORNING PRAYER,

To be uſed, as there is Occaſion, by one Perſon, in private, or by a Family; changing *we* for *I*, *us* for *me*, &c.

[By the late Biſhop of *London*, Dr. GIBSON. See his little Tract, intitled, *An Exhortation* to Family Prayer. Price 6*d*.]

Acknowledgement *of God's Mercy and Preſervation; eſpecially in the Night paſt.*

ALMIGHTY and Everlaſting God, in whom *I* live, move, and have *my* Being, and whoſe Mercy is over all thy Works; *I* thy needy Creature, in a *thankful* Senſe of thy good Providence over *me*, render Thee *my* humbleſt *Praiſes* for thy Preſervation of *me* from the Beginning of *my* Life to this Day. Bleſſed be thy holy Name for the continual Protection of thy Hand, by which I have been defended amidſt the Changes and Chances of this mortal Life, and kept and delivered from innumerable Dangers, and particularly from the Terrors, and evil Accidents of the *paſt* Night. To thy watchful Providence *I wholly* owe it, [that no Evil hath come nigh *me*, or *my* Dwelling, but that *I* have enjoyed quiet and refreſhing Sleep, and am brought in Safety to the Beginning of this Day*.] For *theſe*, and all thy *other*

 Mercies,

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* When there have been *Diſturbances* of any Kind in *the Night*, inſtead of *what is above* between the Hooks, the *following Words* may be uſed; *that, notwithſtanding* my *Fears and Dangers*, I *am brought in Safety to the Beginning of this Day.*

Mercies, *my Soul* doth *bleſs*, and *magnify* thy glorious Name; humbly beſeeching Thee to accept this *my* Morning Sacrifice of Praiſe and Thankſgiving, for *his* Sake, who lay down in the Grave, and roſe again for *me*, thy Son, *my* only Saviour Jeſus Chriſt. *Amen.*

Dedication *of Soul and Body to God's Service* [*with a Confeſſion of Sins*] *and a Reſolution to be growing daily in Goodneſs.*

AND ſince it is of thy Mercy, gracious Father, that *another* Day is added to *my* Life; *I* here *dedicate* both *my* Soul and Body to *Thee*, and thy Service, to promote *thy* Glory, and *my* own Salvation, in a ſober, righteous, and godly Life.

S.

[*I* ſincerely lament *my* many Tranſgreſſions againſt Thee, would be deeply *humbled* for them before Thee, and earneſtly intreat thy *Forgiveneſs* of them.]

I now, as in thy Preſence, *renounce* the Devil and all his Works, the Vanities of this wicked World, and all the ſinful Luſts of the Fleſh, deſiring nothing ſo much as to ſerve Thee *faithfully* all the Days of *my* Life. And *I* ſincerely *reſolve* to improve the Time, which thou ſhalt be pleaſed to grant *me* in this World, that *I* may every Day become a better Chriſtian and perſevere in Holineſs and Righteouſneſs unto the End. In which *Reſolutions* do thou, merciful God, confirm and ſtrengthen *me*; and eſpecially this Day keep *me* ſtedfaſtly in the Purpoſe of *my* Heart to perform them, that as *I* grow in Age, "*I* may grow in Grace, and in the "Knowledge of *my* Lord and Saviour Jeſus Chriſt." *Amen.*

For Grace *to enable me to perform that Reſolution.*

BUT, Lord, thou knoweſt the Weakneſs and Corruption of *my* Nature, and the manifold Temptations, which *I daily* meet with; *I* therefore humbly beſeech Thee to have Compaſſion on *my* Infirmities, and to give *me* the conſtant Aſſiſtance of thy Holy Spirit; that *I* may effectually be reſtrained from Sin, and excited to *my* Duty. And when thou ſeeſt me giving Way to any Temptation, "ſuffer me not to be tempted above what *I* am able," but ſtretch out thy *helping* Hand to ſave and deliver *me*. In

print on *my* Heart such a Dread of thy Judgments, and such a Love of thy Goodness towards *me*, as may make *me* both afraid, and ashamed to offend Thee; and above all keep up in *my* Mind a lively Remembrance of that *great Day*, in which *I* must give a strict Account of *my* Thoughts, Words, and Actions, and, according to the Works done in the Body, be eternally rewarded or punished by *Him*, whom Thou hast appointed Judge of Quick and Dead, thy Son Jesus Christ our Lord. *Amen.*

For Grace *to guide and keep me in the following Day.*

IN particular, that *I* may then be able to give account of *this Day*; grant *me* Grace to have *Thee*, and thy Law before *my* Eyes, that *I* may walk in it according to thy Will, with Watchfulness and Circumspection. Keep *me* sober and temperate in *my* Meat and Drink, and diligent in the Calling and Profession, which thy Providence hath appointed *me*. Grant *me* Patience under any Affliction thou shalt see fit to lay upon *me*, and a Mind always contented with *my* present Condition. Give me *Grace* to be just and upright in all *my* Dealings, quiet and peaceful among my Neighbours, full of Compassion towards the Needy and Afflicted, and ever ready to do good to all Men, according to the Abilities and Opportunities which thou shalt give *me*; That so walking *faithfully* before Thee all *my* Days, and being found *watching* whenever *my* appointed Time shall come, *I* may, from a Life of Righteousness, be translated to a Life of Glory, through the Merits and Mediation of Jesus Christ *my* only Saviour and Redeemer. *Amen.*

For God's Blessing, on the Business of the Day.

[AND now *I* am entering on the Business of the Station wherein thy Providence hath placed *me*, *I* humbly beg *thy Blessing* this Day on *my* honest Designs and Undertakings. Direct *me* in all *my* Ways, and prosper the Work of my Hands.]

And as *I* desire to walk in a *constant* Sense of thy All-seeing Providence, so let the same good Providence watch over *me*, and preserve my Going-out and Coming-in. Defend *me* from all Dangers and Adversities, and be graciously pleased to take *me*, and all Things belonging to *me*,

into thy fatherly Care and Protection. Theſe Things, O Lord, and whatever elſe thou ſhalt ſee neceſſary and convenient, either for *my* Soul, Body, or Eſtate, *I* humbly beg of Thee, for the Sake of thy Son Jeſus Chriſt. *Amen.*

On Sunday Morning let what is here put between the Hooks [*thus*] *be* added, *and what is between the Hooks in the* above *Petition, for God's Bleſſing on the Buſineſs of the Day, be* omitted.

[AND now *I* am going to the Place of thy *public* Worſhip, *I* beſeech thee let thy Holy Spirit accompany *me*, and make *me* devout, ſerious, and attentive. Raiſe *my* Mind from the Thoughts of this World, to the Conſideration of the next, that *I* may join fervently in the *Prayers and Praiſes* of thy Church, and liſten to *my* Duty with an honeſt Heart, in order to practiſe it. And give *me* Grace to dedicate this Day, as thou haſt appointed *me*, to thy Service, and the Care of *my* Soul. Direct *me* in all *my* Ways, and guide *my* Feet in thy Paths.]

O Thou, &c.—Our Father, &c.—May the Grace of our Lord, &c. See Page 5.

An EVENING PRAYER,

To be uſed, as there is Occaſion, by one Perſon, in private, or by a Family.

[By Biſhop GIBSON.]

Confeſſion of Sins, and a Petition for Contrition and Pardon.

MOST gracious and merciful God, who art of purer Eyes than to behold Iniquity, and has *promiſed* Mercy and Forgiveneſs to all them, who *confeſs* and *forſake* their Sins; *I* come before Thee in an humble Senſe of *my* own Unworthineſs, acknowledging *my* manifold Tranſgreſſions of thy righteous Law, in Thought, Word, and Deed. *I* have *every Day* been *doing* thoſe Things, which Thou haſt *forbidden*, and leaving *undone* thoſe Things, which Thou haſt *commanded*; ſo that when *I* look back upon *my* paſt Life, and remember that *Thou* art privy to *my* moſt ſecret Sins, *I* am afraid of Thy Judgments,

and ashamed to lift up *my* Eyes unto Thee*. But, O gracious Father, who desirest not the *Death* of a Sinner, look upon *me*, *I* beseech Thee, in thy Son Jesus Christ, and for the Merits of *his* Sufferings, be Thou merciful to *my* Sins. Make *me* deeply sensible of the *great Evil* of them, and work in *me* a hearty Contrition, and let the *Remembrance* of them be more grievous and afflicting to *me*, than of *any other* Evil whatsoever; that *I*, worthily lamenting *my* Transgressions, and being brought to an Hatred of *my* Sins, and a hearty Repentance, may obtain *Forgiveness* at thy Hands, who art ever ready to receive humble and penitent Sinners; for the Sake of thy Son Jesus Christ, *my* only Saviour and Redeemer. *Amen.*

Petition for Grace, to reform, and grow better.

AND lest, through *my* own Frailty, or the Temptations which encompass *me*; *I* be drawn again to *my* former Sins; vouchsafe *me*, *I* beseech Thee, the *Direction* and *Assistance* of thy Holy Spirit; that, as thou hast put into *my Heart* these Desires and Resolutions of Amendment, so by the Help of thy *Grace*, *I* may bring the same to good Effect, in a godly, righteous, and sober Life. Reform whatever thou findest amiss in the Temper and Disposition of *my* Soul; that no unclean Thoughts, unlawful Designs, or inordinate Desires, may *rest* there. Purge *my* Heart from Envy, Hatred, and Malice; that *I* may never suffer the Sun to go down upon *my* Wrath, but may always go to *my* Rest in Peace, Charity and Good-Will, with a Conscience void of Offence towards *Thee*, and towards *Men*; that so my Heart being a fit Habitation for thy Holy Spirit, He may continually dwell therein; and *I*, whether *I* wake, or sleep, may be under his blessed Protection, and have *my* whole *Spirit*, *Soul*, and *Body*, preserved pure and blameless unto the Coming of *my* Lord and Saviour Jesus Christ. *Amen.*

Intercession, general and particular.

WITH these Prayers, in Behalf of *myself*, accept, O Lord, as a Testimony of *my* Love and Charity, *my* hearty Intercessions *for all Mankind*. Let the Light of

* Here make a *particular* Confession of the Sins and Failings of the Day past.

thy Gospel shine on *all* Nations; and may as many as have already heard and received it, live as becomes it. Be more especially gracious to the Church and Nation whereunto *I* belong. Bless the King, and all, who by thy Providence have Authority under him; so rule their Hearts, and strengthen their Hands, that they may neither want Will, nor Power to punish Wickedness nor Vice, and to maintain thy true Religion among us. Send down thy *Blessings*, temporal and spiritual, on all *my* Relations, Friends, and Neighbours. Reward *all*, who have done *me* Good, and pardon *all*, who have done, or wish *me* Evil, and give them Repentance and better Minds. Be merciful to *all*, who are in any Trouble or Affliction of Mind, Body, or Estate; and do *Thou*, the God of Pity and Compassion, administer to *every one* Help and Comfort, according to their several Necessities, for *his* Sake, who went about doing Good to the Souls and Bodies of Men, thy Son, our Saviour Jesus Christ. *Amen.*

Thanksgiving, general and particular.

TO these Prayers, and Intercessions for *future* Blessings, *I* add *my* unfeigned *Thanks* for all thy Mercies, which from Time to Time thou hast vouchsafed *me*; for *my* Being, *my* Reason, and all other Endowments, and Faculties of *Soul* and *Body:* For *my* Health, Friends, Food, and Raiment, and all other Comforts and Conveniencies of Life. Above all, *I* adore thy tender Mercy and Compassion to *me*, and to all Mankind, in sending thy only Son into the World, to redeem *me* from Sin and eternal Death, and giving *me* the Knowledge and Sense of *my* Duty towards Thee. *I* bless Thee for thy Patience with *me*, notwithstanding *my* many and great Provocations; for all the Directions, Assistances, and Comforts of thy Holy Spirit; for thy continual Care and watchful Providence over *me*, through the whole Course of *my* Life; and particularly for the Mercies and Benefits of the *past* Day; beseeching Thee to *continue* these thy Blessings to *me*; and give *me* Grace to shew *my* Sense of *them*, and all thy *other* Mercies, in a sincere Obedience to *his* Laws, through whose Merits and Intercession *I* hope for Acceptance, even thy Son *my* Saviour Jesus Christ. *Amen.*

IN

Petition for God's Protection the following Night.

IN a *particular Manner I* beſeech Thee to continue thy gracious Protection to *me* this Night. Into *thy* Hand *I* commend *my* Soul and Body, *my* Subſtance, Dwelling, and all Things that belong to *me*. Do Thou, gracious God, who neither ſlumbereſt nor ſleepeſt, be pleaſed to take both *me* and *them*, this Night, into thy eſpecial Care and Protection. Defend *me* from all Dangers and Miſchiefs, and from the Dread and Fear of them; that *I* may enjoy ſuch quiet and refreſhing *Sleep*, as may fit *me* for the Duties of the following Day. And, Lord, make *me* ever mindful of that Time, when *I* ſhall lie down in the Duſt; and grant *me* Grace always to live in ſuch a State, that *I* may never be afraid to *die*, but that whether *I live*, *I* may live unto Thee; or whether *I die*, *I* may die unto *Thee*; ſo that living and dying *I* may be *thine*, through the Merits, and Satisfaction of thy Son Jeſus Chriſt. *Amen.*

On Sunday Evening, let what follows between the Hooks [*thus*] *be added.*

[*I thank* Thee, O Lord, that thou haſt permitted *me* this Day to attend on Thee in the *public* Duties of thy Worſhip and Service. In Mercy, forgive *all*, which thy pure and holy Eyes have ſeen amiſs in *me*; and may the Seed *there* ſown take deep Root in *my* Heart, and bring forth Fruit abundantly, that, "being not a forgetful Hearer, but a Doer of the "Work, *I* may be bleſſed in my Deeds*." Help me in the following Week, "to ſet a Watch before *my* Mouth, and keep "the Door of *my* Lips†:"—Preſerve *me*, "that *my* Heart may "not incline to any *evil* Thing, to practiſe wicked Works "with Men, who work Iniquity §;" but may *I* always be "a Follower of *that*, which is *good*‡:" and "as *I* have re"ceived how *I* ought to walk and pleaſe *Thee*, *my* God, ſo "may *I* abound more and more‖." Awaken theſe good Thoughts

* James i. 25. † Pſal. xxxix. 3. § Pſalm cxli. 4.
‡ 1 Pet. iii. 13. ‖ 1 Theſſ. iv. 1.

Thoughts and Desires in *my* Heart from Time to Time, "that the Words of our Saviour may abide in *me* and *I* in *Him*."* And lead *me* by thy *Holy Spirit* to immortal Happiness, through Jesus Christ our Lord. *Amen.*

Our Father, &c.—May the Grace, &c.—See Page 5.

You will observe (says Bishop GIBSON, in his Exhortation to Prayer) *that* each *of these two Prayers for Morning and Evening, is* divided *into several* Branches; each Branch *being a* shorter *Prayer, in the Manner of a* Collect, *and containing* one distinct *Head of the several Matters for which a Christian is bound to* pray. *And I chose* this Method, *says he, because, in my Opinion, it keeps the Thoughts more* distinct *than they can well be kept in one* long continual Prayer; *and if they happen to wander, the solemn Conclusion of* one *Prayer, with the Entrance on* another, *and the Part, which every one present* [*when it is used as a Family Prayer*] *has in saying AMEN to each, is a good Means to awaken the* Attention, *and to recal the* Thoughts *to their proper Work.*

MORNING PRAYER for a Servant.

[By the late Bishop of *London*, Dr. GIBSON.]

On rising from Bed in the Morning think on these Words of the Psalmist,

I laid me down and slept, and rose up again; for the Lord sustained me, *Psalm* iii. 5.

And, when dressed, use the following Prayer.

ALMIGHTY and everlasting God, in whom I live, move, and have my Being; and whose *Mercy* is over all thy Works; I render Thee my humble *Thanks* for the Preservation of me from the Beginning of my Life to this Time. [Especially for thine inestimable *Love* in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and the Hope of Glory.]

* John xv. 7.

In particular, I *thank* Thee that thou haſt *protected* me from the Perils and Dangers of the Night *paſt*, and haſt given me quiet and comfortable *Reſt*, and brought me ſafely to the Beginning of *this Day*.

Let the ſame good Providence ſtill watch over me, and preſerve my Going-out, and my Coming-in; that I may be defended from all Dangers and Miſchiefs, and from the Temptations of the World, the Fleſh, and the Devil.

Give me Grace to behave myſelf with Sobriety, Diligence, and Honeſty, in the Buſineſs of my Station, and with Duty and Submiſſion to thoſe, whom thou haſt ſet over me; and to deſire and endeavour to live in Peace, and Love with all the Family.

Preſerve in me a ſtrict Regard to Truth and Sincerity in all my Words and Actions, and let no Fear of Puniſhment, or Diſpleaſure from *Men*, ever make me tranſgreſs my Duty to *Thee*.

And to the End I may walk in thy Fear *this* Day, and *all* the Days of my Life, [keep up in my Mind a due *Senſe* of my paſt Folly, Ingratitude and Guilt, that I may be *humble and penitent*, truſt in Jeſus Chriſt, and be circumſpect and watchful for the future. May I *remember* that thine Eye is conſtantly upon me] and that the *great Day* is approaching, in which I muſt give a ſtrict Account of my Thoughts, Words, and Actions, and according to the Works done in my Body, be ſentenced to Happineſs or Miſery to all Eternity.

Grant this, O Father, for the Sake of thy Son Jeſus Chriſt, my bleſſed Saviour and Redeemer. *Amen.*

Our Father, &c.—May the Grace, &c. See Page 5.

AN

An EVENING PRAYER FOR A SERVANT.

[By the ſame BISHOP.]

MOST gracious God, who by thy wiſe Providence haſt appointed to Mankind their ſeveral Stations and Offices in this Life, I acknowledge thy Wiſdom and Goodneſs in *this*, and *all thy other* Diſpenſations; deſiring in all Things to pay a ready and cheerful *Submiſſion to thy holy Will*.

To this End, endue me with ſuch a Spirit of Humility, Patience, and Contentment, as is *ſuitable* to the Condition in which *thy Providence* hath placed me.

Bleſs me with Health of Body, and Comfort of Mind, that I may perform the Offices, which belong to me, with Cheerfulneſs and Reſignation; doing my Duty, as unto *Thee*, and not only unto *Men*; and reſting on thy gracious *Promiſes*, for a Reward of my Labour, and Obedience in this Life.

And ſince, through the Frailty of my Nature, and the manifold Temptations, which I *daily* meet with, I am often offending, and cannot always ſtand upright, I pray Thee to *forgive* me all Tranſgreſſions of my Duty, whether in Thought, Word, or Deed, [through thy Son Jeſus Chriſt, who came into the World to ſave Sinners, and offers Pardon and Peace to every *true* Penitent:] Eſpecially *forgive* me the Sins and Failings of the *paſt* Day, and enable me by thy holy Spirit to avoid them for the Time to come, and to be ever growing in the Graces and Virtues of a Chriſtian Life, as long as thou ſhalt be pleaſed to continue me in this World.

I thank Thee for thy *conſtant Care* over me amidſt all the Chances of this mortal Life; and in particular for the Preſervation of me throughout the *paſt Day*; and I beſeech Thee to *continue* thy gracious Protection to me *this Night*, that I may enjoy ſuch quiet and refreſhing *Sleep*, as may fit me for the Duties of the *following* Day.

All which I *beg* of Thee, in the *Name* and for the *Merits* of thy Son Jeſus Chriſt, my bleſſed Saviour and Redeemer. *Amen.*

Our Father, &c.—May the Grace, &c.—See p. 5.

On lying down in Bed think on theſe Words;

I will lay me down in *Peace*, and take my *Reſt*; for it is *Thou*, O Lord, only, that makeſt me to dwell in Safety; *Pſalm* iv. 9.

☞ It is an obſervation of Dr. *Watts*, "that PARENTS "and MASTERS, who take due Care of the *Souls* of their "*Children* and *Servants*, ſhould not only *admoniſh* and *en-*"*courage* them to pray to God in *ſecret*, Morning and "Evening, but ſhould point out a *proper Place* for their "Retirement.—This is eaſily done in *ſmall* Families; and "they ſhould *inquire* whether their *Children*, or *Servants*, "obſerve the Seaſons of *ſecret* Prayer, or not".

The two following ſhort *Prayers from our Liturgy, with the Addition here made to* that *for the Evening, may be* learnt by Heart; *and by ſuch as cannot pray without a* Form, *or retain* longer *Prayers in their weak Memories*, theſe *may be uſed at Times, when they have no Opportunity* for Retirement, *either as they ride, walk, or ſit in Company with others.*

IN THE MORNING.

O Lord, my heavenly Father, Almighty and everlaſting God, who haſt ſafely brought me to the *Beginning of this Day*, defend me in the *ſame* with thy mighty Power; and grant that *this Day* I fall into no Sin, neither run into any Kind of Danger; but that *all* my Doings may be ordered by *thy* Governance, to do always *what* is righteous in *thy* Sight, through Jeſus Chriſt our Lord. *Amen.*

Our Father, &c.—May the Grace, &c.—See Page 5.

IN

IN THE EVENING.

[MOST gracious God, I heartily *thank* Thee for all the *Mercies* I have this Day received; am truly sorry for my Misdoings; and humbly intreat thy *Forgiveness* of whatever Sins I have committed in Thought, Word, or Deed.] Lighten my Darkness, I beseech Thee, and by thy great *Mercy* defend me from all the Perils and Dangers of *this Night*, for the *Love* of thy Son, our Saviour Jesus Christ. *Amen.*

Our Father, &c.—May the Grace of our Lord, &c.—See Page 5.

A Parent's Prayer for his Children.

[By Bishop WILSON.]

O God, the Father of our Lord Jesus Christ, *bless* my Children, for *his* Sake, with healthful Bodies, teachable Minds, and sanctified Hearts, that they may *remember* their Creator all their Days.—Let *thy Grace* preserve them from the Temptations of an evil World, and may I never be wanting in *any* Part of my Duty to them!—May I *instruct* them in the Faith of the Christian Life, and in the Duties of it, and set them an *Example* of these.—May I convince them of their Faults, and correct them in Reason, and Love.—Be *Thou*, O God, their Father, and their Portion in this World, and in the World to come! *Amen.*

MORNING PRAYER,

For an Infant at 3 or 4 Years old.

[By Dr. WATTS.]

ALmighty God, the Maker of every Thing in Heaven and Earth, the Darkness goes away, and the Day Light comes at thy Command: Thou *art* good, and thou *doest* this Good continually.

I thank

I *thank* thee, that Thou haſt taken ſuch Care of me *this Night*; and that I am alive and well *this Morning*.

Save me, O Lord, from Evil all this Day long, and let me love and ſerve Thee for ever, for the Sake of Jeſus Chriſt, thy Son. *Amen.*

An EVENING PRAYER,

For an Infant of the ſame Age.

[By the ſame.]

O Lord God, who knoweſt all Things, thou *ſeeſt* me by Night, as well as by Day.

I pray Thee, for Chriſt's Sake, forgive me whatever I have done amiſs *this Day*; and keep me ſafe *all this Night*, while I am aſleep.

I deſire to lie down under thy Care, and to abide for ever under thy Bleſſing; for *Thou* art a God of all Power, and everlaſting Mercy. *Amen.*

N. B. The moſt important Things of Religion, which can be conveyed into the Underſtanding of a *young Child*, are *theſe*: Namely, that God *made* all Things, and *knows* all Things; that He *ſees* us *every* where; and is able to help us; that He is gracious and merciful; that we want his Protection and Care by Night and by Day, to keep us from Evil, and to make us always ſafe and happy; that we are *ſinful* Creatures, and want *Forgiveneſs*; and that we ſtand in Need of his Grace and Help to do our Duty; that *all Bleſſings* are to be ſought of God *by Prayer*; that He is to be *praiſed* for all the Mercies that we receive; and that all our Hope of Acceptance is on the Account of Jeſus Chriſt, the Son of God, our Mediator. All which Things are comprized in a very plain Language, and very briefly, in one or other of theſe *two* Prayers for *Children* in the very *earlieſt* Years of Life. It cannot be expected that *all* the diſtinct Parts of Prayer ſhould be particularly exemplified in ſo *narrow* a Compaſs, and for the *youngeſt* Underſtandings.

If

If Parents *desire, that their* Children, *as soon as ever they can pronounce* Words, *should acknowledge God* by Prayer *Morning and Evening, there is* one *Sentence in each of these* Prayers for Infants, *which may serve for that Purpose*; namely,

For the MORNING.

Save me, O Lord, from Evil all this Day long; and let me love and serve Thee for ever.

For the EVENING.

I *pray* Thee, O Lord, *forgive* me whatsoever I have done amiss this Day, and keep me safe all this Night.

Here let it be observed, *that* the Infants Morning and Evening Prayers *are made to serve for the* first *Sentences of the* young Child's *daily* Prayers, *that* this Duty *might be rendered as easy as possible to young* Children, *by only* adding *a few more Petitions to what they had* already *learned.*

A MORNING PRAYER *for a young Child from 4 to 8 Years old.*

[By the same.]

ALmighty God, the Maker of every Thing in Heaven and Earth; the Darkness goes away, and the Day-Light comes at thy Command: Thou art good, and doest Good continually. I thank thee, that thou hast taken such Care of me this Night, and that I am alive and well this Morning. Save me, O Lord, from Evil all this Day long, and let me love and serve thee for ever, for the Sake of Jesus Christ thy Son.

Bestow on me every good Thing, of which I have Need for my Body and my Soul: Assist me by thy holy Spirit to do thy Will: Make me always afraid to offend thee; and let me *live* and *die* in thy Favour.

Hear the Prayers of a Child, O Lord, and pardon all my Sins, because thy beloved Son died once on Earth for sinful Creatures, though He never sinned Himself; and now

now he lives in Heaven to * pray for them, and ſave them; Let his Name be praiſed for ever and ever. *Amen.*

Our Father, &c.—May the Grace, &c.—See Page 5.

To be added on Sunday Morning.

Suffer me not, O Lord, to waſte this Day in Sin and Folly; but let me worſhip thee with much Delight. Teach me to know more of *Thee*, and to ſerve thee *better* than ever I have done *before*, that I may be fitter to dwell in Heaven, where thy Worſhip and Service are everlaſting. *Amen.*

An EVENING PRAYER *for a Young Child from 4 to 8 Years old.*

[By the ſame.]

O Lord God, who knoweſt all Things, thou ſeeſt me by *Night*, as well as *by Day*: I pray thee for Chriſt's Sake, *forgive* me whatſoever I have done amiſs *this Day*, and keep me ſafe all *this Night* while I am aſleep. I deſire to lie down under thy Care, and to abide for ever under thy Bleſſing, for thou art a God of all Power and everlaſting Mercy.

Bleſs all my *Friends* as well as *Myſelf*; do Good to them at all Times, and in all Places; and *help* me always to ſerve them in Love.

And, when I have done thy Will here, by thy Grace aſſiſting me, and enjoyed thy Bleſſings on Earth, then give my *Soul* a Place in Heaven to dwell with *Thee* there, and with thy Son Jeſus Chriſt: For Heaven and Earth, and all Things in them, are thine for ever and ever. *Amen.*

Our Father, &c.—May the Grace, &c.—See Page 5.

To be added on Sunday Evening.

Moſt gracious God, let me never *forget* the many good Things, which I have heard *this Day*, but let them abide in

---

* The Word *Intercede* would have been here uſed, which ſignifies only *to pray for another*, but it was apprehended *that Word* would have been too hard for a Child.

in my *Heart*, so as to amend my *Life*; that I may be able to give a good Account of them to Jesus Christ our Lord and Saviour, when he comes to judge the World at the *last* Day. *Amen.*

☞ *Such* as are desirous of having *further* Examples of Prayers composed for *Children*; as for Instance from 8 Years old to 12; and from 12 to 21; may purchase Dr. *Want's* little Book, intitled, *Prayers for the Use and Imitation of Children* (Price bound 1s.) which is well calculated to instruct them in the *Nature* of Prayer, and consequently merits the Notice of *every Parent*.

The Prayers *at the Beginning* of this little Manual, as well as those composed *by Bishop* Wilson, being *principally* designed for the *lower* Sort of People, are *shorter*, than are usually found in *Books of Devotion*, that their *Thoughts* might not be perplexed by a Multiplicity of *Matter*; and that their *Attention*, during the *Act of Prayer*, might be *wholly* engaged in it.—The *Morning* Prayer by Bishop *Gibson*, is indeed *somewhat longer*, as is *that* of *his* for the *Evening*; and are more adapted to Persons of rather an *higher* Rank;—but *either* of these Prayers may be read *reverentially* within the Space of *five or six* Minutes: Consequently *no Objection* can lie against them on Account of their *Length*, or of the *Time* required to make *Use* of them.—As to *Prayer* (especially *Family* Prayer) in Respect of those of a *superior* Rank, an anonymous Writer has judiciously observed, that "where the *Worship of God* is "not *inwardly* approved, the *shortest* Prayer will be counted "a *Weariness*. And, even when it *is approved*, such an *Approbation* will scarcely be *lasting*, except those who call "themselves *Christians*, would keep *more* at Home, in their "own Families, and engage *less* in public Diversions and "Entertainments, which are the great *Reproach* of our "Nation, and the *Ruin* of the *rising* Generation."

FINIS.

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TO THOSE WHO SELDOM ATTEND

PUBLIC WORSHIP.

WITH

A POSTSCRIPT,

Addreſſed to Perſons of Rank and Property.

BY

WILLIAM UNWIN, *M. A.*

Rector of Stock *cum* Ramſden-Belhouſe, *Eſſex.*

Originally intended for the Uſe of his Pariſhioners.

THE NINTH EDITION.

You ſay you hope to be ſaved; and you profeſs yourſelf a Chriſtian:

I earneſtly beſeech you, then, as you value that hope and profeſſion, to read the following pages with ſerious attention; and if you are at the head of a family, to prevail upon your children and ſervants to hear them read over, if it be but once.

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FRIENDLY REPROOF.

DEARLY BELOVED,

ON reckoning up the number of families among you, and comparing them with thoſe who uſually attend public worſhip; the very great diſproportion ſtrikes me with concern.

Public woſhip is ſo evidently both of divine and human inſtitution, that you cannot be a good Subject, any more than a Chriſtian, while you continue to attend it but ſeldom; for while you are ſetting the laws of heaven at defiance, you are treating the laws of your country with the ſame contempt. But I addreſs you as a miniſter, not as a magiſtrate; and therefore only drop this hint by the bye.

I ſhall now lay before you ſome paſſages from the Scriptures, which, take but candour and attention to conſider them, will clearly convince you of the ſtrong obligations you are under, to a conſtant attendance upon public worſhip.

You may read in the Old Teſtament, and particularly in the books of Deuteronomy * and Joſhua †, how punctually all the congregation of Iſrael attended on the public reading of the law. The women and the little ones heard all the law from the mouths of Moſes and Joſhua; and after their deceaſe, from perſons duly appointed to read it. In the more advanced age of the church, when David was king over Iſrael, public worſhip was held in the ſame high repute. Obſerve how feelingly David ſpeaks of having gone with a multitude to the houſe of God: "As the hart pant-
"eth after the water-brooks, ſo panteth
"my ſoul after thee, O God: my ſoul
"thirſteth for God, for the living God;
"when ſhall I come and appear before
"God? My tears have been my meat day
"and night, while they continually ſay
"unto me, Where is thy God? When I
"remember theſe things, I pour out my
"ſoul in me; for I had gone with the mul-
"titude; I went with them to the houſe of
"God, with the voice of joy and praiſe, with
"a multitude that kept holy day §."

* Deut. xxix. 10. and chap. xxxi. 11, 12.
† Joſhua viii. 34, 35.
§ Pſalm xiii. 1—4.

Hear too part of the xlviiith Pſalm, where under the name of Sion, you are to underſtand the chief place of God's public worſhip. "Great is the Lord, and greatly to be praiſed, "in the city of our God, in the mountain of "his holineſs; beautiful for ſituation, the "joy of the whole earth is mount Zion *." And again: "We have thought of thy loving-"kindneſs, O God, in the midſt of thy tem-"ple." In the lxxxivth Pſalm, the ſacred Penman expreſſes his deſire to go up unto the houſe of the Lord with ſuch warmth, that, unleſs your heart is cold indeed, you muſt feel it in ſome degree yourſelf.

"How amiable are thy tabernacles, O "Lord of hoſts! my ſoul longeth, yea, even "fainteth for the courts of the Lord: my "heart and fleſh crieth out for the living "God. Yea, the ſparrow hath found an "houſe, and the ſwallow a neſt for herſelf, "where ſhe may lay her young; even thine "altars, O Lord of Hoſts, my King, and "my God! Bleſſed are they that dwell in "thy houſe: they will be ſtill praiſing "thee: they go from ſtrength to ſtrength; "every one of them in Zion appeareth be-"fore God. One day in thy courts is bet-"ter than a thouſand: I had rather be a

* Pſalm xlviii. 1, 2, 9.

" door-keeper in the houſe of my God, than " to dwell in the tents of wickedneſs *."

The xcth Pſalm is ſweetly adapted to public worſhip: " O come let us ſing unto " the Lord: let us make a joyful noiſe to the " rock of our ſalvation; let us come before " his preſence with thankſgiving, and make " a joyful noiſe unto him with pſalms: for " the Lord is a great God, and a great King " above all Gods. O come let us worſhip, " and bow down, let us kneel before the " Lord our Maker †."

From all theſe paſſages we may plainly conclude, that divine bleſſings are principally to be expected in the aſſemblings at God's houſe: that the feet of the thankful delight to tread the courts thereof; and that he has no ſpiritual affection, any more than gratitude, glowing in his breaſt, who cannot heartily take up his word, and ſay, " I was " glad when they ſaid unto me, We will " go into the houſe of the Lord!"

Before I finiſh the references to the Old Teſtament worſhip, let me requeſt of you to read over the ſixth chapter of the ſecond book of Chronicles, containing Solomon's prayer at the dedication of the temple. No doubt but you have heard of Solomon's

* Pſalm lxxxiv. 1—4, 7, 10.
† Pſalm xcv. 1, 2, 3, 6.

temple,

temple, its grandeur and magnificence; yet the worſhip there celebrated, yea, though aſſiſted with all that vaſt grandeur, was not to be compared with the worſhip which you uſually neglect: For if the preaching of the law, and the ſetting forth of its types and ceremonies, was glorious, how much rather does the Chriſtian worſhip, and the preaching of Chriſt, (to whom the law with the types and ceremonies pointed) exceed in glory! And if a Jew was inexcuſable for not attending the ordinances of the law; what muſt become of you, profeſſing yourſelf a Chriſtian, for generally neglecting the ordinances of the Goſpel?

Your guilt appears ſtrong, from what has been already obſerved from the Old Teſtament; but it will ſeem much ſtronger, upon conſidering the inſtitutions of Chriſt in the New. For, to ſay nothing of your folly in depriving yourſelves of the particular bleſſing which is promiſed, "where "two or three are gathered together in the "Name of Chriſt*," his appointment of a ſettled regular ſucceſſion of miniſters, till his coming a ſecond time to judge the world, determines your guilt as clearly as every thing elſe that can be urged. The

* Matthew xviii. 20.

appointment of miniſters (not to mention other parts of their office) implies the gathering together of hearers; and as there is no hearing without preaching, ſo there can be no occaſion for preaching without hearing. The very mention of the duty on our ſide, ſets the guilt of neglect in duty on yours in the ſtrongeſt light. Suppoſe a miniſter careleſs and indifferent to the religious concerns of the people committed to his charge—you perceive the ſinfulneſs of ſuch a character, without my referring you to thoſe portions of ſcripture which denounce woe upon unfaithful ſhepherds. But think ye that the people who are careleſs and negligent in their attendance upon the miniſter, can be guiltleſs? Did you ever conſider how Jeſus Chriſt reſents the conduct of thoſe who neglect his miniſters, that is (at leaſt in one ſenſe of the word) who neglect to hear them? You may ſee in the tenth chapter of Luke, verſe 16. "He that heareth you, heareth me; and "he that deſpiſeth you, deſpiſeth me; and "he that deſpiſeth me, deſpiſeth Him that "ſent me." This paſſage is very applicable on the preſent occaſion; for are not we, the miniſters of the Goſpel, in the place of thoſe diſciples to whom our Lord ſpeaks? Do we not preach to you in the name

name of Jeſus Chriſt, and as put in authority by him? "He that heareth you, "heareth me, ſays our Lord; and he that "deſpiſeth you, deſpiſeth me."

"Oh! but (ſay you) I do not mean to "deſpiſe Chriſt, by not coming to church "ſo often as I ſhould." This may not be your expreſs intention: nevertheleſs, the guilt of that great ſin lies at your door as often as you are abſent from public worſhip without a real cauſe. What is *deſpiſing*, in the verſe above, but not hearing; or, in other words, what is *deſpiſing*, but thinking ſo meanly of our preaching, or ſo highly of ſome other object, as to be detained by that object from due attendance upon the Goſpel ordinances?

As long as we preach the Goſpel of our Lord Jeſus Chriſt in ſincerity you are bound to give diligent heed to our preaching: and if you treat any part of our office with ſlight and contempt, as you may be ſaid to do in an eſpecial manner by not coming to hear us—Know this for a truth, and tremble at the thought of continuing in the practice, Chriſt takes the affront as offered to God the Father and Himſelf. "He that deſpiſeth you, deſpiſeth me; and "he that that deſpiſeth me, deſpiſeth him "that ſent me."

Let me farther ſtir you up to a due attendance upon public worſhip, by ſuggeſting to you, that preaching is a channel through which it pleaſes God to convey ſpiritual bleſſings, and I am inclined to add, in an eſpecial manner. The apoſtle Paul's aſſertion, that "faith cometh by "hearing *," had undoubtedly its immediate accompliſhment with reſpect to thoſe who had not yet enjoyed the opportunity of reading the word of God; among whom, therefore, preaching was the only channel of conveying divine knowledge. Yet it ſeems to have held good very frequently ſince that opportunity has been general; for moſt of the worthies, whoſe pious names are upon record, have aſcribed the riſe and progreſs of religious impreſſions very principally to the hearing of the Word preached. And it is obſervable, that thoſe people (whether higher or lower, richer or poorer, the obſervation is equally juſt) who make light of hearing, are commonly the moſt deſtitute of the fear of God, and all other religious impreſſions.

Several of you cannot read; and have hardly any opportunity of hearing the word

* Romans x. 17.

of God, but from the miniſter: and dare you trifle with the opportunity?

Some plead, that if they remain ignorant of duty, they ſhall not be puniſhed for leaving it undone—but let this undeniable maxim ſink deep into the ears of ſuch ſelf-deceivers, "that men are always anſwer-"able for the omiſſion of duties which they "had an opportunity of knowing; and that "wilful ignorance is direct and ſtudied diſ-"obedience."

Others can read, and pretend to know their duty as well as the miniſter can teach them (as if hearing a ſermon was the whole of coming to church, where prayer and praiſe form the greater part of the ſervice): but I will not ſcruple to affirm, that ſuch perſons, however they may know their duty, are evidently by this very neglect, far, very far, from practiſing it, and conſequently ſtand in need of being reminded thereof by the miniſter as much as any who come to hear him.

They are apt to ſay too, that they can read the Scriptures at home; but I doubt whether thoſe who have no heart to come to church, have any more to read the Scriptures at home; I mean with ſincerity and humility—for I aſk—and appeal to common ſenſe for the anſwer—Can you be ſin-

cerely and humbly ſearching the will of God, in the Bible, while you are living in the habitual neglect of attending public worſhip, which is a duty as clear from Scripture, as though it was found written there in ſo many words, "Go conſtantly "with reverence to the place appointed for "public worſhip."

It is my intention to ſhew you, that you are in general inexcuſable for not attending public worſhip; and therefore I ſhall conſider the uſual reaſons given for neglecting it, and expoſe the deceitfulneſs of them as deſerve it.

"You are ſick, and cannot attend; or "you are waiting upon thoſe that are, or "upon young children, neither of which "claſs of perſons ſhould be left alone." Sickneſs is a real hindrance; and attendance upon others under ſuch circumſtances, or helpleſs children, is the mercy which undoubtedly takes place of ſacrifice: but, as you have an immortal ſoul which muſt be nouriſhed and ſerved as well as your body, ſuffer me to aſk (it being a caſe of great importance) whether you are not ſometimes more indulgent to your bodily complaints, and more fearful of getting harm by coming to church, than need be? and whether you could not contrive to be

aſſiſtant

assistant one to another, in taking care by turns of your children during the hours of public worship? Where inclination is wanting to a duty, we are all of us too soon furnished with excuses for not fulfilling it.

But what shall we say to the more common excuses, the weakness of which immediately appears upon being held up to the light of God's word? Such as the following:—"That you have not been at "church so long, that you should be *par-* "*ticular* were you to be seen there now, "and are therefore ashamed to go;"—or "that you are so meanly cloathed, that "your neighbours will laugh at you, or "frown upon you;"—or, "that you are "as good as several that do attend, who "are no better for it; and that therefore "you may as well stay away."

As to the first excuse—if you have neglected public worship *so long*, just so long have you been a despiser of God's ordinances: and which is best, continuing in this sin, or breaking it off by making one of the congregation next Lord's Day?

As to mean clothing, if, through calamities of any kind, or the demands of a large family, you have no other to put on; take my advice: Go to church; let him who dares, laugh or frown—God's face will

will be againſt that man in return, when his calamity cometh: he muſt want the bowels of a man, much more of a Chriſtian, who can make ſport of your poverty. And farther let me tell you; your ſhame is of a falſe ſort. Providence (in a ſenſe) has clothed you as you are clothed; and ought you to be aſhamed of his appointment? But if through extravagance you are thus reduced, or becauſe when you had money you would in ſome ſhape or other add fuel to the flame of your luſts; take ſhame to yourſelf, as the juſt conſequence of your folly. You are guilty of bringing yourſelf into ſuch circumſtances as will not permit you to appear upon an equal footing with your neighbours. Nevertheleſs, I would adviſe you to go to church, and to own your folly to any who ſeem to remark you; and, by an ingenuous confeſſion of it, you may probably obtain that charitable aſſiſtance, which otherwiſe would not have been called out into exerciſe. As to the laſt excuſe, "That you are as good as ſeveral "that do attend, who are no better for it, "and that therefore you may as well ſtay "away:" it is ſo inconſiſtent a method of reaſoning, that you will laugh at it yourſelves, if applied on any other occaſion. "Some people take food; but it paſſes

"through

" through them undigeſted, and without " affording them proper nouriſhment; others " therefore will eat no food at all:" or, " ſome followed our Lord when he was " upon earth: but it appeared by their " conduct, that they only followed Him " for the loaves and fiſhes; others there- " fore refuſed to follow Him at all." How do you like the reaſoning in theſe two inſtances? Is it not inconſiſtent in the higheſt degree?

But you act upon it as often as you keep from church, becauſe ſeveral who go there are no better for going, and becauſe you are as good as you think them to be.

But this excuſe is in one reſpect worſe than any other; for it is a ſign of much cenſorioufneſs and uncharitableneſs. What have you to do with other people? Your buſineſs is to make your own calling and election ſure. They are anſwerable for abuſing the means of grace: and you are left without excuſe for neglecting them. Again, if you ſuppoſe that you are to be ſaved becauſe you are as good as ſome, and better than others, of your neighbours, you are yet ſtrangers to the firſt principles of Chriſtianity—you are yet utterly ignorant of the ſcheme of ſalvation laid down in the Bible, to which I heartily refer you,

to

to know, "what you muſt do to be ſaved," and not to the deluſive ſtandard of other peoples characters.

There are others, who have no kind of excuſe for not coming, or coming ſo *ſeldom*; but, being led away by their luſts to public houſes, places of entertainment, or detained elſewhere by unreaſonable viſits, are heaping upon themſelves indignation, from the gracious, but deſpiſed Inſtitutor of public ordinances.

I omit inſiſting upon the complicated guilt of neglecting them, both as it includes the breaking of the Sabbath, and the ſetting a bad example; which, if you are at the head of a family, may have the worſt conſequences; for all which, you are in a great meaſure anſwerable. I have not inſiſted upon the danger of that fatal ignorance which muſt remain in the underſtandings of thoſe who, deſtitute of the helps of a good education, know, and ordinarily can know, but little of religious truths, but what they learn from their miniſters. As to the ſtale pretence of not being able to get ready in time for church, on account of buſineſs; take care that you have to plead *neceſſary buſineſs*, in the faithful acceptation of the words; for it is not to be called neceſſary, if it could have been done

done on Saturday, or might be deferred till Monday. Breaking in upon Sunday mornings, by late returns from marketing, or traffic of any ſort; or breaking in, upon the ſame account, on any part of the Sunday afternoon, is nine times in ten the fact, with thoſe who prefer the temple of Mammon before the temple of the living God.

I will conclude what I have to offer upon this head, with this ſolemn warning: You may deceive your miniſter; you may deceive yourſelves; but you cannot deceive the Searcher of hearts. Look well to it, therefore, that your excuſe for not attending public worſhip be ſuch as you need not bluſh to offer before the Judgment-ſeat of God. This conſideration may ſerve as a general touchſtone, to prove *every ſort* of excuſe that can be urged; an anſwer to all of which, ariſing from a variety of circumſtances according to the differences of ſtation in life, cannot be expected to appear in the compaſs of this tract.

I am thoroughly aware, that multitudes attend church regularly, without attaining the end. I am ſorry to have reaſon alſo to add, that the reliance upon forms and mere attendance, is the general miſtake of the age and day in which we live. Notwithſtanding

ing all this, I am bound to maintain it as a truth; that, though a perſon profeſſing Chriſtianity may attend church as punctually as the bell tolls, and not be a Chriſtian at laſt, it is impoſſible that *he* ſhould be a Chriſtian, who frequently (without juſt cauſe) neglects public worſhip.

Thus have I plainly ſhewn the guilty ſtate of thoſe who neglect attendance upon public worſhip. The number of the guilty protects me from the charge of aiming at any particular perſons in what I have advanced.

I addreſs you in print, becauſe the houſes where I propoſe to have this left are too many to admit of it in writing, which moreover you would few of you make out ſo readily. I might have applied to you perſonally from houſe to houſe; but it would have been long before I could have found you ſo eaſily as this will, and longer ſtill before an opportunity would have preſented itſelf of entering ſo fully upon the ſubject.

Beſides, the buſineſs of the converſation would probably die with the ſound of my voice. It is poſſible indeed for you to pay as tranſient a regard to this paper, as to a converſation upon the ſame ſubject; but this method of application entirely ſtrips you

you of every plea. You might forget, or pretend to forget, arguments once urged: but you cannot pretend to forget any argument contained herein: for this remains with you. I pray God it may not witneſs againſt you; but however that may be, my conſcience is now entirely cleared; and your blood, if you perſevere in your neglect, is upon yourſelves.

If this ſhould fall into the hands of any ſincere Chriſtians; let them join their prayers with mine, that it may be a bleſſing to thoſe for whoſe uſe it was honeſtly intended, by their affectionate miniſter,

&c. &c.

POST-

POSTSCRIPT.

THE Author, finding that the above has been favourably received by ſeveral of ſtations ſuperior to thoſe for whom it was firſt deſigned, and having it much upon his heart to improve an opportunity of uſefulneſs, takes the liberty of addreſſing a few lines more immediately to ſuch readers.

Beſides the general reaſons urged for conſtant attendance upon public worſhip, a ſpecial one preſents itſelf to you—"The "influence of example in perſons of pro-"perty and rank." Did the principal families of a pariſh ſeriouſly conſider this, ſurely they could not perſiſt in neglecting public worſhip, without the ſevereſt ſtrokes of conſcience. Where divine ſervice is performed twice a day, I know it is frequently deemed ſufficient to attend once; and I have heard it urged, that where there is double ſervice, it is appointed only for the ſake of a number of perſons of inferior condition, ſome of whom can only attend in

in the morning, and others in the afternoon. Undoubtedly ſuch perſons are to avail themſelves of the advantages which by this appointment they enjoy: but can this excuſe come with grace from the mouths of any but thoſe who (during one of the ſervices) are employed in neceſſary buſineſs on the Lord's-day? It is true, there are ſome who are thus neceſſarily employed; and permit me to aſk, ought not gratitude towards Him who has made you to differ from ſuch perſons, to have a better effect upon you? But there are others, who do not pretend to apologize for themſelves after this manner; who are detained from church by a variety of reaſons, moſt of which they would be aſhamed to avow and defend. One, however, ſeems to deſerve notice, being very commonly given, and that is this—"The "hours of dinner and afternoon ſervice, in-"terfere." You would, perhaps, be offended in a high degree, if I was, on this occaſion, to refer you to a people of old, "whoſe end was deſtruction, whoſe god was "their belly *." But at leaſt I may humbly ſubmit to your future conſideration, whether family bleſſings can be expected, while family hours are ſo inconſiſtent with duty to God? I can eaſily ſuppoſe ſome

* Phil. iii. 10.

to

to reply, "that they would alter the hour "for themſelves, but that their company "would not like it." How juſtly may it be obſerved, that one ſin draws on another?—Is Sunday a proper day for viſits of ceremony or courteſy? Public houſes are, by the laws of the land, forbidden to entertain gueſts during the times of divine ſervice; and are not company entertained in private houſes, at thoſe hours, equally offending againſt the ſcope and ſpirit of thoſe laws? But, farther, can you deliberately ſend invitations for that day, which reduce you to the neceſſity of offending Him, whoſe bounteous hand ſpreads your table with plenty, that and every day in the week? It is not improbable but ſome may ſee, and be ready to confeſs, the indefenſibleneſs of their behaviour; but dread of a charge of particularity, and of ridicule on that account, may reſtrain them from altering their conduct.

Believe me, Sirs! the ſtate of this Chriſtian country (on this occaſion improperly ſo termed) is truly lamentable, where, by your own confeſſion, to be punctual but in the obſervance of the Lord's own day, is to be particular. All I can do is, to quote to you a plain and applicable portion of Scripture, taken from our Lord's own mouth;

"whoſoever

" whoſoever ſhall be aſhamed of me and my " words, of him ſhall the Son of man be " aſhamed, when he cometh in the glory of " his Father, with the holy angels *."

What has now been ſaid, may, I hope, be made inſtrumental in convincing perſons of all conditions of the duty of habitual attendance upon public worſhip; the neglect of which is ſo common a ſin, that though it cannot but unavoidably find many guilty, I humbly pray that it may not leave them ſo, but that it may be the means of leading them to repentance; and if but one or two ſhall have cauſe to be thankful that theſe lines came in their way, I ſhall think my time and attention in writing them happily employed.

* Mark viii. 38.

FINIS.



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AN

EARNEST PERSUASIVE

TO THE

SERIOUS OBSERVANCE

OF THE

LORD'S DAY.

BY

A MINISTER OF THE

CHURCH OF ENGLAND.

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IT muſt be granted, that ſuch as would be ſaved, muſt be very diligent and earneſt in the Uſe of the Means of Salvation: And for this Reaſon, that they muſt be very careful to make the beſt Uſe of the *Lord's Day*, which is a peculiar Seaſon for their ſpiritual Edification. As God has liberally indulged us with *ſix* Days for the Diſcharge of our worldly Affairs, ſo has he reſerved the *ſeventh* to himſelf, and commanded us therein to ceaſe from our worldly Labours and common Diverſions, that we may the more entirely wait upon Him, and advance our ſpiritual and eternal Intereſts. And the very Nature of the Thing ſhews us how reaſonable it is, that we, who muſt live for another World, ſhould ſet apart a due Portion of our Time to prepare for it.

So that on this *holy Day*, we ought, as much as we can, to avoid unneceſſary Company, that we may enjoy a more full Communion with God, and proſecute the Buſineſs of our Holy Calling with leſs Diſtraction. And whoſoever does ſo, will find unſpeakable Advantages in it, to his great Comfort in Life and Death: God Almighty having declared, He will beſtow his peculiar Favours on them that duly obſerve it.

And what true Lover of his own Soul can be wanting in laying hold on ſo bleſſed an Opportunity of obtaining Favour with Almighty God, and receiving the Riches of his Grace and Mercy in Jeſus Chriſt? Eſpecially conſidering, that we know not how few of theſe Days of Salvation may be granted to us, and how dreadful it is to die in the Neglect or Profanation of them.

And let none imagine, that this was a Commandment to the *Jews* only, and does not reach to us Chriſtians; on the contrary, we find in the *New Teſtament*, that our Lord keeps up a Title to the ſeventh Day ſtill, which is called the *Lord's Day*, Rev. i. 10. (becauſe our bleſſed Lord roſe on that Day, which has ever ſince been particularly dedicated to the Remembrance of his Reſurrection). And we find it obſerved by the Apoſtles, as a Day of Aſſembling for the public Worſhip of God, and Miniſtration of the Word and Sacraments, *Acts* xx. 7. As alſo for a public *Collection for the* poorer *Saints*, 1 Cor. xvi.

xvi. 1, 2. And we read, that our bleſſed Saviour appeared to his Diſciples ſeveral Times, and bleſſed them on this his Day, *John* xx. 19, 26. And he ſent his holy Spirit upon them on this Day, *Acts* ii. 4. And ſince the Bleſſings derived to us by the Reſurrection of our bleſſed Saviour, (which we Chriſtians on this Day commemorate) do wonderfully exceed the Works of Creation common to us with the *Jews*, or the Deliverance from *Egyptian* Bondage peculiar to them, we cannot without groſs Abſurdity and Ingratitude think that the moral Obligation of it is ceaſed. To be of this Opinion, is to oppoſe the common Senſe of Mankind and the eſtabliſhed Orders of our Governors in Church and State: And all Chriſtians have as much Reaſon to riſe up and oppoſe ſuch as would level this holy Day of God with other common Days, as they would thoſe who are digging down the Sea Banks; for by Mens breaking in upon the Limits of this ſacred Day (inſtituted for the keeping up a Senſe of Virtue and Religion in the World) a whole Tide of Vice and Profaneneſs will flow in upon us, to the Diſhonour of God, the Contempt of Religion, and the pulling down of Plagues and Calamities upon us; which all Men are concerned to do their utmoſt to prevent. And we ſee by the Confeſſion of notorious Offenders, who are brought to ſuffer the Reward of their evil Deeds, that a chief

Cauſe of their Diſſoluteneſs and Ruin, has been owing to their Diſregard of the Lord's Day.

As our good God therefore has ſeparated this bleſſed Day to his peculiar Service, for his own Glory, and the Good of Men, both in this World and the next; let us not diſappoint theſe gracious Ends, by Indolence, worldly Buſineſs, or ſinful Diverſions. Let no common Thing keep us from the Worſhip of God, either in the Fore or Afternoon; and let as much of the Reſt of the Day as we can, be ſpent in the Devotions of the Cloſet and Family; in Catechiſing of our Children and Servants, in repeating what we heard, in reading Books, in Prayer, Singing of Pſalms, and in good Diſcourſe. And if theſe ſweet and bleſſed Exerciſes are tedious and irkſome to us, it is enough to affright us to think, how unfit we are for Heaven, where the Love and Praiſes of God make a great Part of the glorious Entertainment; of which the due Keeping of a Chriſtian Sabbath is the happieſt Reſemblance that we have upon Earth.

But here, alas! too many amongſt us grow uneaſy at theſe holy Reſtraints; and being unaccuſtomed to deny themſelves any Thing that their corrupt Hearts deſire on other Days, they know not how to reſtrain themſelves on this: And having no inward Reliſh of it, they are ſoon weary of it, and long to run after their uſual Recreations. But

ſurely,

ſurely, ſuch Diverſions as Gaming, Foot-Ball-playing, Dancing, Loitering in Public Houſes, and the like, are not allowable on this Day; having ſo great a Tendency to take off that Seriouſneſs and Senſe of Piety, which it is the Deſign of this Day's Inſtitution to promote.

For, Sirs, whether you will believe it or not, God has *bleſſed and ſanctified* this *Day*; that is, He has ſeparated it to his own peculiar Service, from all our worldly Affairs and Buſineſs. But we muſt not for that Reaſon ſet it apart for Sloth, nor yet for Pleaſure and Diverſion; much leſs for Sin, to pamper the Body, and to indulge the Luſts thereof, and the Vanities of this World: For we have not only renounced theſe in the ſacred Covenant of Baptiſm, but this Day is likewiſe principally ſet apart for the Worſhip and Honour of God, and the ſpiritual Improvement of our Souls, and Preparation for Heaven. And to loſe the bleſſed Opportunity of this in public or private, for either worldly or ſinful Ends, is a baſe miſ-ſpending of our Talent, a manifeſt Contempt of God and his Authority, and a pernicious Neglect of our Salvation; and ſuch Perſons as will not be convinced of this now, will be taught it in a very terrible Manner hereafter. And ſurely, they cannot be accounted other than the Enemies of God, and of their own Souls too, who reject the Bleſſing of the Lord's Day, by uſing

uſing it to a quite contrary End and Deſign. Our Church has thought the Obſervation of the Lord's Day to be of ſuch great Importance, that after the Rehearſal of the Fourth Commandment, we are required to implore Forgiveneſs of God, for all that we have done contrary to this holy Law of his; and to pray, that He would give us his Grace that we may never commit any ſuch grievous Sins any more, in theſe Words: *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

And foraſmuch as our ſupreme Lawgiver has in this Law of his required that ſuch as have *Strangers within their Gates*, that is Gueſts, or Lodgers, do look to it, that thoſe under their Roof do not profane this ſacred Day: How greatly are thoſe who keep Taverns and Public Houſes concerned, to keep their Houſes clear of Company on this Day? Since they and their Servants muſt thereby be prevented from attending on the public Worſhip of God, and are in great Danger of loſing all ſerious Senſe of their Duty to God, their Neighbour, or themſelves. Beſides, we muſt anſwer to God for any Profanation of the Lord's Day, diſcernible and preventable by us, that was committed by thoſe under our Authority, in our Houſes, wherein, as Governors, we ought to bear Rule to the Glory of God.

And therefore, however many Maſters of Public Houſes, flatter themſelves with the Gains

Gains they make by following their Trades, and humouring their Cuſtomers, on this reſerved Day of our Lord, they will find a very ſad Reckoning at laſt, before the Judge of all the Earth. When it will be made appear, that they have ſupplied many Perſons with Inſtruments to fight againſt God, in that they ſuffered them to ſit drinking and revelling in their Houſes, whilſt they ought to have been at the public Worſhip of God, or to have been employed in the pious Government of their own Families. And whatever Friendſhip there now ſeems to be, between ſuch as live in thoſe pernicious Vices, and ſuch as adminiſter Fuel to them, it may at laſt break out into an eternal Enmity and Averſion in the other World; where the one may ſay, "Had you not admitted me into "your Houſe, and ſupplied me with Wine "and other Things, which were not Matter "of Neceſſity, but mere Vanity and Impiety, "I might have kept the Lord's Day better, "and have eſcaped this Place of Torment." And on the other Hand, the other Party may reply, "Had you not frequented my Houſe "on the Lord's Day, and prevented me and "my Servants from ſerving God in his "Houſe and my own, we might likewiſe "have been more happy."

That ſuch Expoſtulations and Upbraidings will be like to be in the other World, (where every one will ſee the Baſeneſs and Perniciouſneſs of ſinning againſt God) is very

very probable from what we ſee in Perſons whoſe Eyes God pleaſes to open here on Earth.

I knew a Gentleman, who, after a ſharp Sickneſs, betaking himſelf to a new Life, ſent for the Maſter of the Tavern, where he had miſ-ſpent much Time, and many Lord's Days, and with ſuch a Countenance as made him even tremble, checked him ſeverely for allowing Company to ſit drinking upon the Lord's Day, or upon any other Day to Exceſs; and gave him ſuch an affecting Charge to amend this for the future, as ſtartled him whenever he called it to Mind; as the Perſon to whom he ſpake afterwards confeſſed.

1. Say not then, What Harm is there in drawing Drink to ſuch Perſons as require it on the Lord's Day? Since if it be unneceſſary, it cannot but be very ſinful; becauſe at beſt, it makes both them and you miſ-ſpend the Lord's Day; and many Times occaſions very heinous Diſorders and Tranſgreſſions on it.

2. Say not, You ſhall loſe your Trade, and fail of a Livelihood, by obſerving this Part of your Duty; but remember, that God rained down a double Portion of Manna on the Day before the Sabbath, for the Uſe of thoſe that obſerved it, *Exodus* xvi. 29. And be aſſured, that you cannot loſe by your faithful Service to ſo good a Maſter.

3. Say not, Others do it, and I will not be ſingular; ſince the Law of God, and not the Practice

Practice of others, muſt be our Rule, if we deſire God's Kingdom.

Laſtly, ſay not, That if it be a Sin, you muſt anſwer for it yourſelf, and that no Body elſe is concerned in it. No, all public Sins are public Offences and Scandals; that is, they occaſion others to fall into Sin, are the common Reproach of Chriſtianity, and the Cauſes of public Calamities. Upon which Account therefore, it were to be wiſhed, that all would oppoſe the Profanation of the Lord's Day by all lawful and adviſable Means; as that which tends directly to the Diſhonour of God, the Decay of Religion, and to the Deſtruction of the public Good.

We are all ready enough to lay Hands on ſuch as break any Law which concern ourſelves. If any one ſteals, or robs us of any little Matter, we alarm the Neighbourhood, and raiſe all the Power we can to apprehend the Thief, and are at Charge to proſecute and puniſh him according to Law: And without Doubt, we do well in it; for the tolerating ſuch Offenders is Injuſtice to the Public, and a Cruelty to the Innocent. But then, why are we ſo ſlack, and ſo unwilling to vindicate, by prudent and proper Means, the Honour of God, againſt ſuch as profane his holy Day and Name? Are theſe light Matters? Has not God a Right and Title in his own Day? Or rather, is not the true Reaſon, becauſe we are not ſo ſenſible of Offences againſt God as againſt ourſelves? But this is a very bad

State, and a ſure Sign, that we have not that Love and Zeal for God, which every true Chriſtian ought to have. Let us therefore rouſe up ourſelves to do this Honour to God, or we ſhall never be honoured by Him.

To ſum up all; The Lord's Day is, in its Inſtitution, a Day of Bleſſing, and of infinite Good to Men: But Men may, by their Idleneſs or Profaneneſs, turn their Bleſſings into Curſes. But as this is great Folly, ſo it will end in diſmal Sorrow and Anguiſh, eſpecially when theſe Days of the Son of Man are over. When Death cloſes up the Day of Grace and Mercy, and there ſhall be no more Sabbaths, nor Sacraments, nor Sermons, nor Prayers, for ever: Then will the profane Perſon wiſh in vain for the Return of that which he hath irreparably loſt by deſpiſing it: Like *Eſau's* begging with Tears (but to no Purpoſe) for the Bleſſing which he had ſold for a ſenſual Morſel.

O my Brethren! know your Chriſtian Privileges, improve your bleſſed Sabbaths, and the invaluable Seaſons of God's Grace. Our Day of Life and of Grace *is far ſpent*, and the *Night is at hand*. Let this quicken us in theſe laſt Hours of our Day, *to provide the Things which make for our eternal Peace*, leſt they be ere long hidden from our Eyes, and we for ever debarred from their Enjoyment.



FINIS.